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CHRISTIAN DOCTRINE AND DUTY,

BEING A

SELECTION OF SCRIPTURE PASSAGES

ILLUSTRATIVE OF THE ABOVE TITLE,

(MARKED WITH THE EMPHASES AND INFLECTIONS.)

PREFIXED TO WHICH IS A COMPEND OF THE

RULES OF ELOCUTION.

ALSO

AN APPENDIX,

CONTAINING

AN EXPLANATION OF THE PRINCIPAL SCRIPTURE NAMES; AN ENUMERATION OF CHRIST'S TITLES, MIRACLES, PARABLES, AND DISCOURSES;

AN ABSTRACT OF

SCRIPTURE GEOGRAPHY; AND A LIST OF ALL THE PASSAGES IN THE OLD TESTAMENT, WHICH ARE REFERRED TO IN THE NEW TESTAMENT.

BY JOHN M'DONALD,

TEACHER OF ENGLISH, GEOGRAPHY, AND ELOCUTION,

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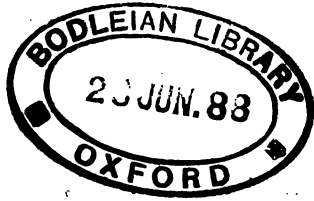

ENTERED AT STATIONERS' HALL.

EDINBURGH:
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TO THE

Rev. William Muir, D.D.,

AND

MODERATOR OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND,

AS A TRIBUTE OF VENERATION

FOR

HIS CHARACTER AND WRITINGS,

AS WELL AS A TOKEN OF GRATITUDE

FOR FAVOURS RECEIVED,

This small Volume,

IS,

BY HIS KIND PERMISSION,

MOST RESPECTFULLY INSCRIBED,

BY HIS OBLIGED SERVANT,

John M'Donald.

Note.—I think it proper to state, that this Selection of Scripture Passages is not intended to supersede the reading of the Bible in schools;—on the contrary, instead of being intended to *lead from* it, it is rather intended to *direct to it*, for "knowing this that the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21, I conceive, whatever the Spirit of God has seen fit to communicate to the children of men, *that* cannot be improper for them to read. Improper! No; on the contrary, they should, according to the commandment, "*Seek* out of the *book of the Lord* and *read*," Isa. xxxiv. 16. And amidst all the boasted "march of intellect," well were it for the youth of Scotland, and well would it be for Scotland herself, if her sons, instead of either reading or "hearing the instruction that causeth to err from the words of knowledge," would return to the good old practice of reading the Bible, and listen to the voice of Divine wisdom expressed in these words:—"Thus saith the Lord, Stand ye in the ways and see, and ask for the *old paths*, where is the *good way*, and *walk therein*, and ye shall find *rest* for your *souls*," Jer. vi. 16.

PREFACE.

THE Divine declaration is, "Whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope."* And in harmony with this declaration are the following injunctions: "Wherefore, as new-born babes, desire the sincere milk of the word, that ye may grow thereby."† "Let the word of Christ dwell in you richly in all wisdom."‡ And we know that the Founder of Christianity himself made use of the sacred record to repel the temptations of the devil;§ thus leaving us in this, as he did in other respects, an example that we should follow his steps, with the assurance, that if we in faith make use of the "sword of the Spirit, which is the word of God," we shall through it "be able to quench all the fiery darts of the wicked,"‖ as well as be "thoroughly furnished unto all good works."¶ It surely then does not require an apology for adding to the list of school books (already so numerous,) another which has for its

* Rom. xv. 4. † 1 Pet. ii. 1, 2. ‡ Col. iii. 16.
§ *Matth.* iv. 4—10. ‖ Eph. vi. 16, 17. ¶ 2 Tim. iii. 17.

object the instruction of the young, not only in the things pertaining to this life, but in those things which pertain to their eternal welfare. And that they may, like Timothy, who "from a child knew the Holy Scriptures,"* be warned, instructed, comforted, and "sanctified through the truth,"† and be "made wise unto salvation through faith which is in Christ Jesus,"‡

As there is no book once to be compared with the Bible, so it is to be regretted that there is no book in general, more incorrectly read. As a step towards remedying this defect, the following Selection of Passages is marked with the emphases and inflections, which a child, after a little proper instruction, will readily understand, and soon be able so to apply as to enable him to read or repeat with accuracy and propriety that which is too frequently hurried over, without regard to sense, pauses, or inflections.

With regard to the rules of Elocution, I have endeavoured so to shorten, and to simplify them, that they can be easily understood, and speedily committed to memory. As to the examples, they *ought* to be *accurately* learned, not only as being applicable to the respective rules under which they are placed, but as being the words of inspiration,

* *1 Tim. iv. 8.* † John xvii. 17. ‡ 2 Tim. iii. 15

"acceptable words, upright, words of truth," Eccles. xii. 10.

It may be both a very interesting and a very useful exercise to make the pupils commit to memory the passages where Christ's names, titles, and characters, are mentioned; afterward to ask questions, and also educe practical lessons from them. For example, take the first name, Adam, the last, 1 Cor. xv. 45. *Query*, Why was the first man named Adam? *Ans.* Because he "was of the earth, earthy,"—the word Adam signifying *earth*. Q. But was Christ of the earth, earthy? A. No. "He is the Lord from heaven." Q. Why then is *he* called *Adam*? A. Because as the first Adam was our representative in the covenant of works, so the last Adam is our representative in the covenant of grace. As the *guilt* of the first Adam is imputed to *us*, because the covenant was made with him *for* us, so the *righteousness* of the last Adam is *imputed* to us, because *our* guilt was imputed to *him*; for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto *them*. For he hath made him *sin* for us who knew no sin; that we might be made the *righteousness* of God *in him*," 2 Cor. v. 19, 21. Q. What practical lessons may we learn from *this* passage? A. 1. The danger of remaining

ll all be made alive, For the *last*
ckening spirit." 3. The infinite
he last Adam to the first. " Th
of the earth, earthy; the second
d from heaven,"—consequently, a
ceivably above the first Adam both
and excellency, so he ought to be
precious in our esteem. Lastly,
sedness and dignity of those who
faith to the second Adam, they ha
infinitely better righteousness imput
a they could have had, even had the
fallen,—his being but a *creature's*
s, but now the righteousness of *G*
ed, and is imputed to, and is upo
believe, for they are " *made* the
of *God in him*:" they have, I say

to be written out at length, drawing as above instructive lessons from them.

In like manner, lessons of the last importance, both as regards time and eternity, may be drawn from the Miracles, Parables, and Discourses of our Divine Lord, so that in reference to them it may well be said, "That thy trust may be in the Lord, I have made known to thee this day, even to *thee*. Have not I written to thee excellent things in counsels and knowledge; That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. xxii. 19—21.

The explanation of Scripture names is calculated to be useful, as it frequently throws light upon the character of the person so named, or upon the event which gave rise to the name. Take for instance, Benoni, the affecting name which Rachael gave to Benjamin, expressive of the melancholy circumstances in which she was placed in giving birth to him. "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni," (Gen. xxxv. 18.) which means, The son of my sorrow.

In learning the Abstract of Scripture Geography, the passages to which references are given *should* be carefully read, and the pupils should

be examined concerning their knowledge of them, and what practical lessons may be drawn from them. In many of these references I have only mentioned the chapter where the circumstance or event referred to occurs, for the purpose of leading the young to exercise their judgment in finding them out, and to give them the habit of "*searching* the Scriptures." By these means they may, and, through the blessing of God, they will become "profitable to them for doctrine, for reproof, for correction, and for instruction in righteousness."

I hope that the Selection of Passages, and the other parts of this little book, may not only be useful to Schools, but to Private Families, and also to Students.

In a work of this nature where the matter is so varied, and the labour required so great, it may be expected that some errors have escaped in its progress through the press: if so, the Author trusts that with all its imperfections the reader will "deal gently."

67, George Street,
Edinburgh, August 25, 1838.

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SUMMARY

OF THE

RULES OF ELOCUTION.

THERE are two *slides* of the voice, or, as they are usually termed, inflections: The upward slide, or rising inflection, denoted by the acute accent, thus ′.

The downward slide, or falling inflection, denoted by the grave accent, thus ‵:

EXAMPLES.

Did he say faith′, or faith‵.
He said faith‵, not faith′.

Did he say hope′, or hope‵.
He said hope‵, not hope′.

Did he say charity′, or charity‵.
He said charity‵, not charity′.

Before the pupil can apply the inflections in reading, it is absolutely necessary that he have the complete *mastery* of the above examples. When he can in-

ling.

. A period requires the falling i
'he Lord knoweth them that are
19.

2. A loose sentence, that is, a sente
ıse is not dependent upon, or mod
ıces that follow, requires the falli
ıs: "For whatsoever things were
ne', were written for our learning'; th
ıtience and comfort of the Scripture
)pe'," Rom. xv. 4.

3. Negative sentences, or membe
ntences, require the rising inflection,
speak in respect of want': for I h
'hatsoever state I am, therewith t
'hil. iv. 11.

4. The commencing part of a se
he rising inflection, thus: "If Chri
'our faith is vain'; ye are yet in yo

ness′, lasciviousness′, hatred′, envyings`, murders`, drunkenness`, revellings′, and such like`: of the which I tell you before′, as I have also told you in time past, that they which do such things′ shall not inherit the kingdom of God`," Gal. v. 19—21.

6. In a simple concluding series, the inflections are reversed, thus: 1′ 2`; 1′ 2′ 3`; 1` 2′ 3′ 4`; 1` 2′ 3′ 4′ 5`; 1` 2` 3′ 4′ 5′ 6`; 1` 2` 3` 4′ 5′ 6′ 7`; 1′ 2′ 3` 4` 5′ 6′ 7′ 8`; 1′ 2′ 3` 4` 5` 6′ 7′ 8′ 9`. Example of nine members: " The fruit of the Spirit is love′, joy′, peace`, long-suffering`, gentleness`, goodness′, faith′, meekness′, temperance`: against such there is no law`," Gal. v. 22—23.

Note.—If the commencing series consist of *more* than nine members, the first three have the falling inflection, the second three, the rising inflection, and so on alternately. The concluding series is reversed.

7. In a compound commencing series, that is, a sentence whose members consist of two or more words, every member except the last, has the falling inflection, thus: " Finally, brethren, whatsoever things are true`, whatsoever things are honest`, whatsoever things are just`, whatsoever things are pure`, whatsoever things are lovely`, whatsoever things are of good report′; if there be any virtue`, and if there be any praise′, think on these things`," Phil. iv. 8.

8. In a compound concluding series, every member except the last but one, has the falling inflection, thus: " To one is given by the Spirit the word of wisdom`; to another the word of knowledge by the same Spirit`; to another faith by the same Spirit`;

to another the gifts of healing by the same Spirit\; to another the working of miracles\; to another prophecy\; to another discerning of spirits\; to another divers kinds of tongues/; to another the interpretation of tongues\," 1 Cor. xii. 8—10.

9. Questions asked by verbs require the rising inflection, as: "Know ye not that they which run in a race run all, but one receiveth the prize/? So run, that ye may obtain\," 1 Cor. ix. 24.

10. But when the question refers to two (or more) objects taken disjunctively, the first has the rising, the last the falling inflection, as: "Is Christ divided/? was Paul crucified for you/? or were ye baptized in the name of Paul\?" 1 Cor. i. 13.

11. Questions asked by adverbs require the falling inflection, as: "Where is the wise\? where is the scribe\? where is the disputer of this world\? hath not God made foolish the wisdom of this world/?" 1 Cor. i. 20.

12. Questions asked by relative pronouns require the falling inflection, as: "Who hath believed our report\?" and to whom is the arm of the Lord revealed\? Isa. liii. 1.

13. The first member of an antithesis, requires the rising inflection, as: "The lip of truth shall be established for ever/: but a lying tongue is but for a moment\," Prov. xii. 19.

14. The rising inflection takes place at a concession, thus: "I know, O Lord, that thy judgments *are right*\, and that thou in faithfulness hast afflicted *me*/, *Ps. cxix.* 75. Righteous art thou, O Lord,

when I plead with thee'; yet let me talk with thee of thy judgments': Wherefore doth the way of the wicked prosper'? wherefore are all they happy that deal very treacherously'?" Jer. xii. 1.

15. The circumflex (that is the union of both inflections upon the same syllable) is used to express irony, as: "And it came to pass at noon, that Elijah mocked them, and said', Cry aloûd; for he is a gŏd; either he is talking', or he is pursuing', or he is in a journey', or peradventure he slĕepeth', and must be awâked'," 1 Kings xviii. 27. "And Job answered and said, No doubt but yĕ are the people, and wisdom shall dĭe with you," Job xii. 1, 2.

16. A parenthesis should be pronounced more rapidly and lower than the rest of the sentence, as: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe," 1 Thes. ii. 13.

17. Climax requires an increasing energy of voice and earnestness of manner, corresponding with the nature and gradual unfolding of the subject, as: "And he said, Go forth, and stand upon the mount' before the Lord'. And, behold, the Lord passed by, and a great and strong wind rent the mountains', and brake in pieces the rocks before the Lord'; but the Lord' was not in the wind'; and after the wind' an *earthquake'; but* the Lord' was not in the earthquake': *And* after the earthquake' a fire', but the

Lord′ was not in the fire`; and after the fire′ a still small voice`," 1 Kings xix. 11, 12. " For whom he did foreknow, he also did predestinate′ to be conformed to the image of his Son`, that he might be the first-born′ among many brethren`. Moreover, whom he did predestinate′, them he also called`; and whom he called′, them he also justified`; and whom he justified′, them he also glorified`. For I am persuaded, that neither death`, nor life`, nor angels`, nor principalities′, nor powers′, nor things present′, nor things to come`, nor height`, nor depth`, nor any other creature′, shall be able to separate us` from the love of God′, which is in Christ Jesus′ our Lord`," Rom. viii. 29, 30, 38, 39.

18. Exclamation.—An exclamation should be delivered with *force* and *feeling*, like to a climax, thus: " O the depth of the riches` both of the wisdom′ and knowledge of God`! how unsearchable′ are his judgments`, and his ways′ past finding out`!" Rom. xi. 33.

Note.—A climax and exclamation are inflected in the same manner as other sentences similarly constructed.

19. The monotone, or sameness of sound, is required in some solemn and sublime passages; but as there is no definite rule for its application, the judgment of the Elocutionist must be his director. In passages similar to the following one it may be used with propriety:—" I beheld the ēarth, and lo, it was without fōrm and vōid; and the hēavens, and *they had no* lĭght: I beheld the mōuntains, and lo, *they trēmbled*, and all the hills moved lightly. I

beheld, and lo, there was nō mān, and all the birds of the hēaven were fled. I beheld, and, lō, the fruitful plāce was a wilderness, and all the cities thereof were broken down at the prāsence of the Lord', and by his fierce anger'," Jer iv. 23—26.

20. Emphasis.—Emphasis is of two kinds, absolute and relative. Relative emphasis has always an antithesis either expressed or understood, as: "We can do nothing *against* the truth', but *for* the truth'," 2 Cor. xiii. 8. Absolute emphasis takes place when the peculiar importance of the word or sentence is only considered, thus: "Of *sin*', because *they believe not on me*," John xvi. 9.

Though pauses in reading, (upon which much of the beauty, and perspicuity, and force of what we read, depend,) must, in general, be regulated by the taste of the reader, yet it may be proper to give the following rules for general use:—

21. When the nominative consists of more than one word, it is necessary to make a pause after it, thus: "The earth—is the Lord's, and the fulness—thereof; the world—and they that dwell therein," Ps. xxiv. 1.

22. But even when the nominative consists of *only one* word, if that word be emphatic, a pause is not only admissible, but required after it, thus: "God—is love," 1 John. iv. 8.

With the following observation, and also with the *acknowledgement* of Mr. Knowles, Mr. M'Donald *perfectly agrees*: "I am convinced," says he, "that

a *nice* attention to rhetorical punctuation, has an extremely mischievous tendency, and is totally inconsistent with nature. Give the sense of what you read—MIND is the thing. The orator, who, in delivering himself, is studiously solicitous about parcelling his words, is sure to leave the best part of his work undone. He delivers words, not thoughts. Deliver thoughts, and words will take care enough of themselves. I repeat it—BE IN EARNEST. We cannot leave this subject, without acknowledging the obligations which, in common with every other teacher of Elocution, we owe to the researches of MR. WALKER. If we have improved upon his system, we give him still the merit of our corrections. He led us to them—nay, it is but the *economy* of his system which we have attempted to improve. The system remains the same—and most probably would have remained unknown, but for the eager spirit of inquiry, and indefatigable activity of perseverance, which distinguished the labours of its eminently meritorious discoverer."

CHRISTIAN

DOCTRINE AND DUTY.

I. OF THE EXISTENCE, NATURE, PERFECTIONS, AND GOVERNMENT OF GOD.

I. THAT THERE IS A GOD PROVED FROM CREATION AND PROVIDENCE.

I. *From Creation.*—Job xii. 7—10, Ask now the *beasts*, and *they* shall *teach* thee; and the *fowls* of the air, and *they* shall *tell* thee: or speak to the *earth*, and *it* shall *teach* thee; and the *fishes* of the sea shall *declare* unto thee. Who knoweth not in *all* these that the *hand* of the *Lord* hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. Ps. xix. 1—4, The *heavens* declare the glory of God; and the *firmament* showeth *his* handy-work. *Day* unto day *uttereth* speech, and *night* unto night sheweth knowledge. *There is no* speech nor language where their

there any among the *vanities* of the Ge
can cause rain'? or can the *heavens* give
Art thou not he, O Lord our God'? *th*
will wait upon thee'; for *thou* hast *ma*
things'. Rom. i. 20, For the *invisible*
God') from the *creation* of the world
seen', being understood' by the things that
—his *eternal power'* and *godhead'*, so th
without excuse'. Heb. iii. 4, For eve
builded by *some* man'; but *he* that *built*
God'.

2. *From Providence.*—Gen. xxxix. 2,
Lord was with Joseph', and he was a
man'; and he was in the house of his
Egyptian'. And his master *saw* that th
with him', and that the *Lord* made all
to *prosper* in his hand'. 1 Kings, xv
(Elijah said) Hear me, O Lord', hear m

known by the *judgment*' which he executeth`: the wicked is snared in the work' of his own hands`. Ps. lviii. 11, *So* that a man shall say', *verily* there is a reward for the righteous`: verily he is a *God*' that *judgeth* in the earth`. Jer. ix. 23, 24, Thus saith the Lord', Let not the wise man' glory in his wisdom`, neither let the mighty man' glory in his might`, let not the rich man' glory in his riches`: But let him that glorieth' glory in *this*, that he understandeth and knoweth *me*`, that *I* am the *Lord*' which exercise loving-kindness`, judgment`, and righteousness, in the earth`: for in *these* things I delight, saith the Lord`. Acts xiv. 17, Nevertheless he left not himself without *witness*', in that he did *good*`, and gave us *rain* from heaven`, and *fruitful* seasons`, filling our hearts with food' and gladness`.

II. THAT GOD IS POSSESSED OF EVERY PERFECTION.

1. *He is Spiritual.*—Job ix. 11, Lo, he goeth by me', and I *see* him not`; he passeth on also', but I *perceive* him not`. John iv. 24, *God* is a *Spirit*`: and they that worship him' must worship him` in spirit' and in truth`. 1 Tim. i. 17, Now, unto the king eternal`, immortal`, *invisible*`, the only wise God', be honour` and glory' for ever' and ever`. Amen`.

2. *Eternal.*—Deut. xxxiii. 27, The *eternal* God` is thy refuge`, and underneath' are the everlasting *arms*`: *and he* shall thrust out the enemy from be-

fore thee, and shall say', Destroy them'. Ps. xc. 2, Even from everlasting' to *everlasting*' thou art God'. Jer. xxxi. 3, The Lord hath appeared of old unto me, saying', Yea, I have loved' thee with an *everlasting* love'; *therefore* with loving-kindness have I drawn thee'. Heb. ix. 14, How much more shall the blood of Christ', who through the *eternal* Spirit', offered himself without spot to God', purge your conscience' from dead works', to serve the living God'?

3. *Almighty.*—Gen. xvii. 1, The Lord appeared to Abram, and said unto him', I am the *Almighty* God'; walk before me', and be thou perfect'. Job xlii. 2, I know that thou canst do *every* thing', and that no thought can be withholden from thee'. Mark x. 27, And Jesus, looking upon them, saith, With *men* it is impossible', but *not* with *God*'; for with God' *all* things are possible'. Rev. xix. 1, 6, And after these things I heard a great voice of much people in heaven', saying, Alleluia'; Salvation', and glory', and honour', and power', unto the Lord our God': Alleluia': for the Lord God *Omnipotent* reigneth'.

4. *Wise.*—Ps. civ. 24, O Lord, how manifold are thy works'! in *wisdom*' thou hast made them all': the earth' is full of thy riches'. Ps. cxlvii. 5, Great' is our Lord', and of great power': his *understanding*' is *infinite*'. Isa. xl. 28, Hast thou not known'? *hast thou not* heard, that the everlasting God', the

Lord', the Creator of the ends of the earth', fainteth not, neither is weary'? there is *no searching* of his *understanding*'. Rom. xi. 33, O the *depth* of the riches' both of the wisdom' and knowledge of God'? how *unsearchable*' are his judgments', and his ways' past finding out'! Jude 25, To the *only wise* God our Saviour, be glory' and majesty', dominion' and power', both now' and ever'. Amen'.

5. *Just.*—Deut. xxxii. 4, He is the Rock', his work is perfect'; for all his ways are judgment': a God of truth' and without iniquity'; *just*' and *right*' is he'. Ps. lxxxix. 14, *Justice*' and *judgment*' are the habitation of thy throne': mercy' and truth' shall go before thy face'. Isa. xlv. 21, There is no God else besides me'; a *just* God' and a Saviour': there is none beside me.' Zeph. iii. 5, The *just* Lord is in the midst thereof'; he will not do iniquity': every morning doth he bring his judgment to light', he faileth not'; but the *unjust*' knoweth no shame'. Rev. xv. 3, And they sing the song of Moses', the servant of God', and the song of the Lamb', saying, Great' and marvellous' are thy works, Lord God Almighty'; *just*' and true' are thy ways', thou King of saints'.

6. *Merciful and Good.*—Exod. xxxiv. 6, 7, And the Lord passed by before him, and proclaimed', The Lord', the Lord God', *merciful*' and gracious', long-suffering', and abundant in goodness' and truth', *keeping mercy* for thousands', forgiving iniquity', and

mercy/ unto all them that call upon thee\.
Lord, art a God *full* of compassion/, and g
long-suffering\, and *plenteous* in mercy/ ar
Ps. cviii. 4, Thy *mercy* is great *above* the
and thy truth/ reacheth unto the clouds\. (
O give thanks unto the Lord/, for he
for his *mercy*/ endureth for ever\. Lam. iii
It is of the Lord's mercies that we are
sumed/, because his *compassions* fail not
are new/ every morning\; great/ is thy fait
Joel ii. 13, Rend your heart\ and not your g
and turn unto the Lord your God\: for *he*
ous/ and *merciful*\, slow to anger\, and of g
ness/, and repenteth him of the evil\. J
18. Who is a God like unto thee\, that
iniquity/, and passeth by the transgressi
remnant of his heritage\? he retaineth not
for ever/, because he *delighteth* in *mercy*\.
i. 3, Blessed be God\, even the Father of
Jesus Christ\, the Father/ of *mercies*\, and

7. *Faithful and True.*—Ps. c. 5, The Lord' is good`; his mercy is everlasting`: and his *truth'* endureth to all generations`. Ps. cxvii. 2, For his merciful kindness' is great towards us`: and the *truth* of the Lord' endureth for *ever*`. Praise ye the Lord`. Ps. cxlvi. 6, Which made heaven' and earth`, the sea' and all that therein is`; which keepeth *truth'* for ever`. 2 Tim. ii. 13, If we believe not', yet he abideth *faithful*`; he cannot deny himself'. Tit. 1, 2, In hope of eternal life, which God, that *cannot* lie', promised before the world began`. Heb. vi. 18, That by two *immutable* things', in which it was *impossible* for God to *lie*`, we might have a strong consolation`, who have fled for refuge' to lay hold upon the hope set before us`.

8. *Holy.*—Exod. xv. 11, Who is like unto thee, O Lord, among the gods`? who is like thee', glorious in *holiness*`, fearful in praises', doing wonders`? Lev. xix. 2, Speak unto all the congregation of the children of Israel', and say unto them, Ye shall be holy`: for *I'* the Lord` your God' am *holy*`. 1 Sam. ii. 2, There is *none holy* as the *Lord'*: for there is none' besides thee`; neither is there any rock' like our God`. Ps. xcix. 9, Exalt the Lord` our God', and worship at his holy hill`: for the Lord` our God' is *holy*`. Isa. vi. 3, And one cried unto another', and said, *Holy*`, *holy*`, *holy'*, is the Lord of hosts`; the whole earth' is full of his glory`. Hab. i. 13, Thou art of *purer* eyes than to *behold* evil', and canst not *look on iniquity*`. 1 Pet. i. 15, 16, But as he which

hath called you is *holy*', so be ye holy in all manner of conversation`: because it is written', Be ye holy'; for *I* am *holy*`. Rev, xv. 4, Who shall not fear thee, O Lord', and glorify thy name`? for *thou* only' art *holy*`.

9. *God knoweth all things.*—1 Kings viii. 39, Hear thou in heaven thy dwelling-place`, and forgive', and do`, and give to every man according to his ways', whose heart thou knowest`; (for thou, even *thou only, knowest* the *hearts* of all the children of men`.) Job xxxvii. 16, Dost thou know the balancings of the clouds`, the wonderous works of him who is *perfect* in knowledge'? Ps. cxxxix. 1—4, O Lord, thou hast searched me' and known me`. Thou knowest my down-sitting' and mine up-rising`; thou *understandest* my *thought* afar off`. Thou compassest my path`, and my lying down', and art acquainted with *all* my ways`. For there is not a word in my tongue', but, lo, O Lord, thou *knowest* it altogether`. Ezek. xi. 5, And the Spirit of the Lord fell upon me, and said unto me', Speak`; Thus saith the Lord', Thus have ye said, O house of Israel`: for I *know* the things that come into your *mind*', *every* one of them`. Dan. ii. 22, He revealeth the deep' and secret` things: he *knoweth* what is in the *darkness*', and the *light* dwelleth with him`. 1 John iii. 20, If our heart condemn us', God is greater than our heart`, and *knoweth*' *all things*`.

10. *God seeth all things.*—Gen. xvi. 13, And she called the name of the Lord that spake unto her', Thou, God', *seest* me`: for she said, Have I also here looked after him that seeth me'? Job. xxxiv. 21, 22, His eyes are upon the ways of man', and he *seeth all* his goings.` There is no darkness` nor shadow of death' where the workers` of iniquity' may hide themselves.` Ps. xc. 8, Thou hast set our iniquities before thee`, our *secret* sins' in the *light* of thy countenance`. Prov. xv. 3, The *eyes* of the Lord' are in *every* place`, beholding the evil' and the good`. Eccles. xii. 14, God shall bring *every* work into judgment`, with every *secret* thing`, whether it be good' or whether it be evil`. Jer. xxiii. 24, Can any hide himself in secret places that I shall not see him'? saith the Lord: do not *I fill heaven*` and *earth*'? saith the Lord. Jer. xxxii. 19, Great in counsel' and mighty in work`: (for thine eyes are open upon *all* the ways of the sons of men` : to give every one according to his ways', and according to the fruit of his doings`.) Heb. iv. 13, Neither is there *any* creature' that is not manifest in his sight`: but *all things* are naked` and opened' unto the eyes of him' with whom we have to do`.

11. *Unchangeable.*—Ps. xxxiii. 11, The counsel of the Lord' standeth for *ever*`, the thoughts of his heart to *all* generations`. Mal. iii. 6, I am the Lord', I *change not*` ; therefore ye sons of Jacob' are not consumed`. James i. 17, Every good gift`, and every *perfect gift*', is from above`, and cometh down from

the Father/ of lights\, with whom is *no* variableness/ neither *shadow* of turning\.

12. *Incomprehensible.*—Job. v. 9, Which doeth great things/ and *unsearchable\;* marvellous things/ without number\. Job. xi. 7, Canst thou by *searching* find out God/? canst thou find out the Almighty\ unto perfection/? Job. xxxvii. 23, Touching the Almighty/, we *cannot* find him out\: he is excellent/ in power\, and in judgment/, and in plenty of justice\; he/ will not afflict\. Ps. cxlv. 3, Great is the Lord/, and greatly to be praised\; and his greatness/ is *unsearchable*.

13. *God is the Creator, Disposer, and Governor of all.*—1 Sam. ii. 6—9, The Lord *killeth/*, and maketh *alive\:* he bringeth *down* to the grave/, and bringeth *up*. The Lord maketh poor/ and maketh rich\: he bringeth low/ and lifteth up\. He raiseth up the poor out of the dust\, and lifteth up the beggar/ from the dunghill\, to set them among princes/, and to make them inherit the throne of glory\: for the pillars of the earth/ are the Lord's\, and he hath set the world/ upon them\. 1 Chron. xxix. 11, 12, Thine, O Lord, is the greatness\, and the power\, and the glory\, and the victory/, and the majesty/\: for *all* that is in the heaven\, and in the earth/ is thine\; thine is the kingdom\, O Lord, and thou art exalted as *head* above all\. Both riches\ and honour/ come of thee\, and thou *reignest* over all\; and in thine hand is power/ *and might\; and* in thine hand it is to make great/,

and to give strength unto all'. 2 Chron. xx. 6, O Lord God of our fathers', art not thou God in heaven'? and *rulest* not thou *over all* the kingdoms of the heathen'? and in thine hand' is there not power' and might', so that none is able to withstand thee'? Neh. ix. 6, Thou, even thou,' art Lord alone'; thou hast *made* heaven', the heaven' of heavens', with all their host', the earth', and all things' that are therein', the seas', and all that is therein, and thou *preservest* them all'; and the host of heaven *worshippeth* thee'. Ps. xxii. 28, The *kingdom'* is the Lord's', and he is the *governor'* among the nations'. Ps. lxxv. 6, 7, *Promotion* cometh neither from the east,' nor from the west', nor from the south.' But God is the judge': he *putteth* down one', and *setteth* up another'. Ps. ciii. 19, The Lord hath prepared his throne' in the heavens'; and his kingdom' *ruleth over all'*. Ps. cxxxv. 6, *Whatsoever* the Lord pleased', that did he in heaven', and in earth', in the seas', and all deep places'. Prov. xvi. 33, The *lot* is cast into the lap'; but the whole *disposing* thereof' is of the Lord'. Prov. xxi. 30, There is *no* wisdom, nor understanding', nor counsel', *against* the Lord'. Isa. xiv. 24, 27, The Lord of hosts hath sworn, saying', Surely as I have thought', *so* shall it come to pass'; and as I have purposed, *so* shall it stand'. For the Lord of hosts hath *purposed*, and *who* shall *disannul* it'? and his hand is stretched out', and who shall turn it back'? Isa. xlv. 7, I form the light,' and create darkness'; I make peace', and create evil'. I the Lord', *do all* these things'. Jer. x. 16, The Portion of Jacob

decree of the watchers', and the demand by
rd of the holy ones'; to the intent that the liv
y know that the most High' *ruleth* in the kingd
men', and giveth it to whomsoever he will'.
id he doeth according to *his will*' in the army
aven', and among the inhabitants of the eart
d *none* can stay his hand, or say unto him', W
est thou'? John xv. 16, *Ye* have not chosen r
t *I* have chosen you', and *ordained* you', that
ould go and bring forth fruit', and that your fi
ould remain'; that whatsoever ye shall ask of
ther in my name', he may give it you'. Rom.
, 12, (For the children being not yet born', neit
ving done any good' or evil', that the *purpos*
od according to election might stand', not of wo
t of him that calleth,) It was said unto her',
ler shall serve the younger'; 14, 16, What s
e say then'? Is there unrighteousness with G
od forbid'. For he saith to Moses, *I* will h
ercy on whom I will have mercy', and I will h

be the first-born/ among many brethren\. Moreover, whom he did predestinate/, them he also called\; and whom he called/, them he also justified\; and whom he justified/, them he also glorified\. 2 Thes. ii. 13, We are bound to give thanks alway to God for you, brethren/, beloved of the Lord\, because God hath from the beginning/ *chosen* you to salvation\ through sanctification of the Spirit/, and belief of the truth\. Eph. i. 4, 5, 11, According as he hath *chosen* us in him *before* the foundation of the world/, that we should be holy\, and without blame/ before him in love\. Having *predestinated* us unto the adoption of children by Jesus Christ to himself,/ according to the good pleasure of his will\. In whom also we have obtained an inheritance\, being predestinated according to the *purpose* of him/ who worketh all things after the counsel of his *own* will.\ 2 Tim. i. 9, Who hath saved us/, and called us with an holy calling\, not according to *our works*/, but according to his *own purpose*\ and grace/, which was given us in Christ Jesus/ *before* the world began\. 1 Pet. i. 2, *Elect* according to the *foreknowledge* of God the Father/, through sanctification of the Spirit/, unto obedience\ and sprinkling of the blood/ of Jesus Christ\: Grace unto you\, and peace/, be multiplied\. 2 Pet. i. 10, Wherefore the rather, brethren, give diligence to make your *calling* and *election* sure\; for if ye do these things/, ye shall never fall\.

III. THAT THERE IS BUT ONE GOD.

Deut. iv. 35, 39, Unto thee it was showed, that thou mightest know that the Lord' he is God;` there is *none* else beside him`. Know therefore this day, and consider it in thine heart`, that the Lord` he is God in heaven above', and upon the earth beneath`: there is none *else*`; vi. 4, Hear', O Israel`; The Lord' our God` is *one* Lord`. Isa. xliv. 6, Thus saith the Lord' the King of Israel`, and his Redeemer' the Lord of hosts`; I am the first', and I am the last`: and besides me' there is *no* God`; xlv. 5, *I* am the Lord,' and there is none else`, there is no God' besides me`: 21, There is no God else *besides* me'; a just God' and a Saviour`: there is *none* besides me`. 1 Cor. viii. 4, We know that an idol' is nothing in the world`, and that there is none other God' but *one*`. 1 Tim. ii. 5, There is *one* God`, and one Mediator between God' and men`, the man' Christ Jesus`.

IV. THAT THERE ARE THREE PERSONS IN THE GODHEAD.

Gen. i. 26, And God said, Let us make man in *our* image', after our likeness`; and let them have dominion over the fish' of the sea`, and over the fowl' of the air', and over the cattle`, and over all the *earth*`, *and* over every creeping thing' that creepeth

upon the earth'. Ps. xxxiii. 6, By the *word* of the *Lord'* were the heavens made'; and all the host of them' by the *breath* of his mouth'. Isa. xlviii. 16, Come ye near unto me, hear ye this'; I have not spoken in secret from the beginning'; from the time that it was', there am I': and now the *Lord God*, and his *Spirit'* hath sent me'. Isa. lxiii. 9, 10, In all their affliction' *he* was afflicted', and the *angel* of his presence saved them': in his love' and in his pity' he redeemed them'; and he bare them', and carried them all the days of old'. But they rebelled', and vexed his *Holy Spirit'*; compare with Gen. xxiii. 11, 12, The *angel* of the Lord said unto Abraham', now I know that thou fearest *God'*, seeing thou hast not withheld thy son', thine only son from *me*'.

1. *The Father is God.*—John iv. 23, The hour cometh and now is, when the true worshippers shall worship the *Father* in spirit and in truth': for the Father seeketh such' to worship him'. John x. 29, My Father which gave them me' is *greater* than all'; and no man is able to pluck them out of my Father's hand'. 1 Cor. viii. 6, To us there is but one God', the *Father*', *of* whom are all things', and we in him'; and one Lord Jesus Christ, *by* whom are all things', and we by him'.

2. *The Son is God.*—Jer. xvii. 10, I the Lord *search* the heart', I try the reins', even to give every man according to his ways', and according to the *fruit of* his doings'; compare with Rev. ii. 23, All

the churches shall know that I (Jesus) am he which *searcheth* the reins' and *heart*`: and I will give unto every one of you' according to your works`. Rom. ix. 5, Whose are the fathers, and of whom as concerning the flesh', *Christ* came`, who is over all, *God'* blessed for ever`. Amen. 1 John v. 20, And we know that the *Son* of God is come`, and hath given us an understanding', that we may know him that is true`; and we are in him that is true`, even in his Son' Jesus Christ`. *This* is the true *God'* and eternal life`.

3. *The Holy Ghost is God.*—Acts v. 3, 4, Peter said, Ananias', why hath Satan filled thine heart to lie to the *Holy Ghost*`. Thou has not lied unto men' but unto *God*`. Heb. ix. 14, Christ, through the *eternal* Spirit' offered himself without spot to God`.

4. *That all these are God.*—Matth. xxviii. 19, Go ye, therefore, and teach all nations`, baptizing them in the name of the *Father*`, and of the *Son'*, and of the *Holy Ghost*`. 2 Cor. xiii. 14, The grace of our Lord Jesus Christ`, and the love of God`, and the communion of the Holy Ghost', be with you all`. Amen`.

V. OF DIVINE REVELATION AND ITS CONSEQUENCES TO THOSE WHO RECEIVE IT AND TO THOSE WHO REJECT IT.

Job xxii. 22, Receive, I pray thee, the *law* from his mouth', and lay up his words in thine heart'. Ps. xii. 6, The words of the Lord are *pure* words': as silver tried in a furnace of earth', purified seven times'; xix. 7—11, The law of the Lord is *perfect*', converting the soul': the testimony of the Lord is *sure*', making wise the simple'; the statutes of the Lord are *right*', rejoicing the heart': the commandment of the Lord is *pure*', enlightening the eyes': the fear of the Lord is *clean*', enduring for ever': the judgments of the Lord are *true*' and *righteous altogether*'. More to be desired are they than gold', yea, than much fine gold'; sweeter also than honey', and the honey comb'. Moreover by *them* is thy servant warned': and in keeping of them' there is great reward'. Ps. cxix. 1, Blessed are the undefiled in the way', who walk in the law of the Lord'. 9, Wherewithal shall a young man cleanse his way'? By taking heed thereto' according to thy word'. 11, Thy word have I hid in mine heart', that I might not sin against thee'. 45, I will walk' at liberty'. for I seek' thy precepts'. 49, 50, Remember the word unto thy servant', upon which thou caused me to hope'. *This* is my comfort' in my affliction': for thy word hath quickened me'. 72, The law of *thy mouth* is better unto me than thousands of gold

thou hast quickened me`. 99, I have more standing' than all my teachers`: for thy testin are my meditation`. 103, How sweet are thy unto my taste`! yea, sweeter than honey' mouth`! 104, Through thy precepts' I get standing`: therefore I hate' every false way`. Thy word is a *lamp*` unto my feet, and unto my path`. 138, Thy testimonies tha hast commanded are righteous' and very fa 142, Thy righteousness' is an everlasting rig ness`, and thy law' is the truth`. 155, Salva far' from the the wicked`: for they seek statutes`. 160, Thy word is true' from ginning`: and every one of thy righteou ments' endureth for ever`. Prov. xiii. 13, *despiseth* the word' shall be destroyed`: but *feareth* the commandment' shall be rewarded` xxx. 5, *Every* word of God is *pure*`; he is unto them' that put their trust in him`.

in that they received the word with all readiness of mind', and *searched* the Scriptures *daily'*, whether those things were so'. Rom. x. 17, So then *faith* cometh by hearing', and hearing by the word of God'. Rom xv. 4, For *whatsoever* things were written aforetime' were written for our learning'; that we, through patience' and comfort of the Scriptures', might have hope'. 1 Thes. ii. 13, For this cause also thank we God without ceasing', because, when ye received the word of God which ye heard of us', ye received it not as the word of *men'*, but (as it is in truth) the word of *God'*, which effectually worketh also in you' that believe'. 2 Tim. iii. 15—17, And that from a child' thou hast known the holy Scriptures', which are able to make thee wise unto salvation' through faith which is in Christ Jesus'. *All* Scripture is given by *inspiration* of God', and is profitable for doctrine', for reproof', for correction', for instruction' in righteousness'; that the man of God may be perfect', thoroughly furnished unto all good works'. James i. 22, 25, But be ye *doers* of the word', and not *hearers* only', deceiving your own selves'. But whoso looketh into the perfect law of liberty', and continueth therein', he being not a forgetful hearer', but a doer' of the word', *this* man shall be blessed' in his *deed'*. 1 Pet. i. 25, The word of the Lord endureth for ever'. And *this* is the word which by the gospel' is preached unto you'. Rev. xxii. 18, 19, For I testify unto every man that heareth the words of the prophecy of this book', If *any* man shall *add* unto these things', God shall add

unto him the *plagues* that are written in this book: And if any man shall *take* away from the words of the book of this prophecy, God shall take away his *part* out of the book of life, and out of the holy city, and from the things which are written in this book.

VI. OF MAN.

1. *Of the state in which God created him.*—Gen. i. 27, God created man in his *own image*: in the image of God created he him; male and female created he them.

2. *Of the Restriction laid on him in that estate.*—Gen. ii. 15—17, And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it; and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely *eat*: But of the *tree* of the *knowledge* of good and evil, thou shalt *not* eat of *it*, for in the day that thou *eatest thereof* thou shalt surely *die*.

3. *Of the fall from that estate.*—Gen. iii. 1—7, Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of *every* tree of the garden? And the woman said unto the serpent, We may eat of the *fruit of the trees* of the garden: But of the fruit of

the tree' which is in the *midst*\ of the garden, God hath said', Ye shall not eat of *it*', neither shall ye *touch* it', lest ye die\. And the serpent said unto the woman', ye shall *not* surely die\: For God doth know, that in the day ye eat thereof', then your *eyes* shall be *opened*\; and ye shall be as gods' knowing good' and evil\. And when the woman saw that the tree was *good* for food\, and that it was *pleasant* to the eyes\, and a tree to be *desired* to make one wise', she *took* of the fruit thereof', and did *eat*\; and gave also unto her *husband* with her', and *he* did *eat*\. And the eyes of them *both* were opened', and they knew that they were naked\.

4. *The consequences of the fall.*—Gen. iii. 14—19, And the Lord God said unto the *serpent*, Because thou hast done *this*', thou are *cursed* above all cattle\, and above every beast' of the field\: upon thy belly shalt thou go', and *dust* shalt thou eat all the days of thy life.\ And I will put *enmity* between thee and the woman, and between thy seed' and her seed\: *it*' shall *bruise*\ thy *head*', and *thou*' shalt *bruise*' his *heel*\. Unto the *woman* he said, I will greatly multiply thy sorrow' and thy conception\: in sorrow' thou shalt bring forth children\; and thy desire shall be to thy husband', and *he*' shall *rule* over thee\. And unto *Adam* he said, Because thou has hearkened unto the voice of thy wife', and hast eaten of the tree, of which I commanded thee', saying, Thou shalt not eat of it\: *cursed* is the *ground*' for thy sake\; in sorrow shalt thou eat of it' all the days of thy life\;

Thorns\ also and *thistles*/ shall it bring forth to thee\; and thou shalt eat/ the herb of the field\. In the *sweat* of thy face shalt thou eat bread/, till thou return unto the ground\; for out of it/ wast thou taken\: for *dust* thou art/, and unto *dust*/ shalt thou return\. Ps. xi. 6, Upon the *wicked* he shall rain snares\, fire\ and brimstone/, and an horrible tempest\: this shall be the portion/ of their cup\. Ps. xiv. 2, 3, The Lord looked down from heaven/ upon the children\ of men, to see if there were *any* that did understand/ and seek God\. They are *all* gone aside\, they are all together/ become filthy\; there is none that doeth good/, no not *one*\. Rom. ii. 6, 8, 9, God will render to every man/ according to his deeds\: Unto them that are contentious, and do not obey the truth, but obey *unrighteousness*/, indignation/, and wrath\, tribulation\ and anguish/, upon *every* soul of man that doeth evil\. Rom. iii. 9—19, 23, What then? are we better than they/? *No*\, in no wise\: for we have before proved *both* Jews\ and Gentiles/, that they are all *under* sin\: As it is written, There is none righteous/, no, not one\: There is none that understandeth/, there is none that seeketh after God\. They are all gone out of the way\, they are together become unprofitable\; there is none that doeth good/, no, not one\. Their throat is an open sepulchre\: with their tongues/ they have used deceit\: the poison of asps/ is under their lips\: Whose mouth is full of cursing/ and bitterness\: Their feet/ are swift to shed blood\: Destruction\ and misery/ are in their ways\: And the way of peace/ have they not known\:

There is no fear of God′ before their eyes`. Now we know, that what things *soever* the law saith′, it saith to *them* who are *under* the law`; that *every* mouth may be *stopped*′, and *all* the *world* may become *guilty* before God`: For *all* have sinned`, and come short′ of the glory of God`. Rom. v. 12, 18, 19, By *one* man *sin* entered into the world′, and *death* by sin`; and so *death passed* upon *all* men′, for *that* all have sinned`: By the offence of one′, judgment` came upon all men′ to condemnation`: By *one* man's disobedience′, *many* were made *sinners*`.

VII. MAN CAN DO NOTHING TO SAVE HIMSELF.

Isa. lxiv. 6, We are all as an unclean thing`, and all our *righteousnesses*′ are as *filthy* rags`; and we all do fade as a leaf`; and our iniquities, like the wind′, have taken us away`. Hos. xiii. 9, O Israel′, thou hast *destroyed* thyself`; but in *me*′ is thine help`. Rom. iii. 20, Therefore by the *deeds*` of the law′ there shall no flesh be justified in his sight`: for by the law′ is the knowledge of sin`. Rom. viii. 7, 8. The *carnal* mind is *enmity*′ against God`: for it is not subject to the law of God′, neither indeed *can* be`: So then, they that are in the flesh′ *cannot* please God.

VIII.—OF SALVATION.

1. *That there is Salvation from God, and that it is*

through Christ.—Luke xix. 10, For the Son of man is come to seek` and to *save*/ that which was lost.` John iii. 16, 17, God *so* loved the world, that he gave his only begotten Son`, that *whosoever* believeth in him should *not* perish/, but have everlasting *life*`: For God sent not his Son into the world to *condemn* the world/; but that the world through him might be *saved*`. Acts iv. 12, Neither is there *salvation*/ in *any* other`: for there is *none* other name under heaven given among men/ whereby we must be *saved*`. Acts v. 30, 31, The God of our fathers raised up Jesus`, whom ye slew/, and hanged on a tree`: Him hath God exalted with his right hand` to be a Prince/ and a Saviour`, for to give repentance to Israel/, and *forgiveness* of sins`. Acts xiii. 38, 39, Be it known unto you therefore, men and brethren`, that through this man is preached unto you/ the forgiveness of sins`: And by *him*` all that believe/ are *justified*/ from *all* things`, from which ye could not be justified/ by the law of Moses`. Rom. iii. 24, Being justified *freely* by his grace`, through the redemption/ that is in Christ Jesus`; iv. 25, Jesus was delivered for our offences/, and was raised again for our justification`; v. 15, But not as the offence/, so also is the free gift`. For if through the offence of one many be dead/; much more the *grace* of God`, and the *gift* by grace`, which is by one man`, Jesus Christ`, hath abounded/ unto many`; 19, By the obedience of *one*` shall *many*/ be made *righteous*`. Gal. iv. 4, 5, But when the fulness of the time was come, God sent forth his Son`, made *of a woman*`, made under the law`, to *redeem* them

that were under the law', that we might receive the adoption of sons'. Eph. i. 7, In whom we have redemption *through* his *blood*', the forgiveness of sins', according to the riches' of his grace'. 1 Thes. v. 9, 10, For God hath not appointed us to wrath', but to obtain *salvation* by our Lord Jesus Christ', who *died* for us', that, whether we wake' or sleep' we should live together with him'. 2 Tim. i. 10, Our *Saviour* Jesus Christ hath abolished death', and hath brought life' and immortality to light' through the gospel'. Heb. ix. 28, Christ was once *offered* to *bear* the *sins* of *many*': and unto them that look for him' shall he appear the second time' without sin' unto salvation'. 1 Pet. ii. 24, Who his own self' bare *our* sins' in his *own* body' on the tree', that we, being *dead* to sins', should *live* unto righteousness': by whose stripes ye were healed'. Rev. i. 5, 6, Unto him that loved us', and washed us from our sins in his *own* blood', and hath made us kings' and priests' unto God' and his Father', to him be glory' and dominion' for ever' and ever'. Amen.

2. *That Salvation is received by faith.*—Hab. ii. 4, Behold his soul which is lifted up' is not upright in him': but the just' shall live' by his faith'. John i. 12, As many as received him', to them gave he power to become the sons of God', even to them' that *believe* on his name'; iii. 18, He that *believeth* on him is not condemned'; but he that believeth *not* is *condemned* already', because he hath not believed in the *name' of* the only begotten Son of God'. Rom. iii.

25—28, Whom God hath set forth to be a propitiation' through *faith* in his blood', to declare his righteousness' for the remission of sins that are past, through the forbearance of God'; to declare, I say, at *this* time his righteousness'; that he might be just', and the justifier of him' who *believeth* in Jesus'. Where is boasting then'? It is excluded'. By what law'? of works'? Nay; but by the law of faith'. Therefore we conclude, that a man is justified by *faith'* without the deeds of the law'. Rom. iv. 5, But to him that worketh not', but *believeth* on him that justifieth the ungodly', his *faith* is counted for righteousness'. Rom. x. 4, Christ is the *end* of the law' for righteousness' to every one that believeth'. Gal. ii. 16, Knowing that a man is not justified by the works of the law', but by the *faith* of Jesus Christ', even we have believed in Jesus Christ', that we might be *justified* by the *faith* of Christ', and *not* by the *works* of the law': for by the works of the law' shall no flesh be justified'; iii. 11, 12, But that no man is justified by the law' in the sight of God', it is evident': for, The *just* shall live by *faith'*. And the law is *not* of faith': but, The man that *doeth* them shall live in them; 26, For ye are all the children of God' by *faith'* in Christ Jesus'. Eph. ii. 8, For by grace are ye saved *through faith'*; and *that* not of yourselves': it is the *gift* of God.

IX. THE BLESSINGS OF SALVATION.

1. Pardon.—Ps. xxxii. 1, 2, Blessed is he whose

transgression` is *forgiven*', whose sin' is *covered*`; blessed is the man unto whom the Lord *imputeth* not iniquity`, and in whose spirit' there is no guile`; compare with Rom. iv. 6—8. Ps. ciii. 2, 3, Bless the Lord, O my soul', and forget not all his benefits`: who *forgiveth*' all thine iniquities`; who healeth' all thy diseases`; cxxx. 4, There is *forgiveness* with thee', that thou mayest be feared`. Isa. i. 18, Come now, and let us reason together', saith the Lord`: Though your sins be as scarlet', they shall be as write as snow`; though they be red like crimson', they shall be as wool`. Isa. xliii. 25, I, even I', am he that *blotteth* out thy transgressions` for mine own sake', and will not remember thy sins`. Mic. vii. 18, Who is a God like unto thee, that *pardoneth* iniquity,' and passeth by the transgression of the remnant of his heritage`? he retaineth not his anger for ever', because he delighteth in mercy`. Eph. iv. 32, And be ye kind one to another`, tender-hearted`, forgiving one another`, even as God for Christ's sake' hath *forgiven* you`. Col. i. 14, In whom we have redemption through his blood`, even the *forgiveness*' of sins`. Heb. x. 17, 18, And their sins' and their iniquities' will I remember no more`. Now, where *remission* of these is', there is no more offering for sin`.

2. *Purity.* — Ezek. xxxvi. 25 — 27, Then will I sprinkle clean water upon you', and ye shall be clean`: from *all* your *filthiness*`, and from all your idols, will I *cleanse* you`; a new heart' also will I give you`, and

a new spirit' will I put within you`; and I will take away the stony heart' out of your flesh`, and I will give you an heart of flesh`; and I will put my Spirit within you`, and cause you to walk in my statutes`, and ye shall keep my judgments', and do them`. Eph. v. 25—27, Christ loved the church', and gave *himself* for it`; That he might *sanctify'* and *cleanse`* it with the washing of water by the word`; that he might present it to himself a glorious church`, not having spot', or wrinkle', or any such thing`; but that it should be *holy'*, and without blemish`. Titus ii. 11—14, For the grace of God that bringeth salvation' hath appeared to all men`, Teaching us, that, denying ungodliness` and worldly lusts', we should live soberly`, righteously', and godly', in this present world`; Looking for that blessed hope', and the glorious appearing of the great God' and our Saviour Jesus Christ`; Who gave himself for us, that he might redeem us from *all* iniquity`, and *purify* unto himself a peculiar people', zealous of good works`. Heb. xiii. 20, 21, Now the God of peace, that brought again from the dead' our Lord Jesus`, that great' Shepherd of the sheep`, through the blood of the everlasting covenant`; Make you *perfect* in every good work' to do his will`, working in you that which is *well-pleasing* in his sight', through Jesus Christ`; to whom be glory for ever' and ever`. Amen.

3. *Peace.*—Isa. xxvi. 3, Thou wilt keep him in perfect *peace*, whose mind is stayed on thee'; *because he trusteth* in thee`. Isa. lvii. 19, I create

the fruit of the lips`; *Peace`*, peace/ to him that is far off`, and to him that is near/, saith the Lord; and I will heal him`. John xiv. 27, *Peace* I leave with you`, *my* peace/ I give unto you`: not as the world giveth/, give I unto you`. Let not your heart be troubled/, neither let it be afraid`. 2 Cor. xiii. 11, Finally, brethren/, farewell`. Be perfect`, be of good comfort`, be of one mind`, live in peace/; and the God of love` and *peace/* shall be with you`. Phil. iv. 6, 7, Be careful for nothing`: but in *every* thing by prayer/ and supplication`, with thanksgiving/, let your requests be made known unto God`; And the *peace* of God, which passeth all understanding/, shall keep your hearts` and minds/ through Christ Jesus`.

4. *All Good.*—Ps. xxxiv. 9, 10, O fear the Lord/, ye his saints`: for there is *no* want/ to them that fear him`; The young lions do lack/ and suffer hunger`: but they that seek the Lord/ shall *not* want *any good`*. Ps. lxxxiv. 11, For the Lord God is a sun/ and shield`; the Lord will give grace/ and glory`: no *good* shall he withhold from them that walk uprightly`. Rom. viii. 28—32, And we know that *all things* work together for *good/* to them that love God, to them who are the called/ according to his purpose`. He that spared not his own Son`, but delivered him up for us all/, *how* shall he not with him also *freely* give us *all things`* ?

5. *Perseverance.*—1 Sam. ii. 9, He will keep the

feet of his *saints*, and the wicked shall be silent in darkness; for by strength shall no man prevail. Ps. xxxvii. 24, Though he fall, he shall not be *utterly* cast down: for the Lord *upholdeth* him with his hand; lxxiii. 24, Thou shalt *guide* me with thy counsel, and *afterward* receive me to glory. lxxxix. 30—33, If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless my *loving-kindness* will I not *utterly* take from him, nor suffer my faithfulness to fail. cxxxviii. 7, 8, Though I walk in the midst of trouble, thou wilt *revive* me; thou shalt stretch forth thine hand against the wrath of mine enemies, and *thy* right hand shall *save* me. Jer. xxxii. 40, And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my *fear* in their hearts, *that* they shall *not depart* from me. Zeph. iii. 17, The Lord thy God in the midst of thee is mighty; he will *save*, he will rejoice over thee with joy; he will *rest* in his love; he will joy over thee with singing. John x. 28, And I *give* unto them eternal life; and they shall *never* perish, neither shall any pluck them out of my hand. Rom. viii. 35, 37, 38, 39, Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. *Nay*, in *all* these things we are *more* than *conquerors*, through *him that loved* us. For I am persuaded, that neither

death', nor life', nor angels', nor principalities', nor powers', nor things present', nor things to come', Nor height', nor depth', nor *any* other creature/; shall be *able* to *separate* us from the love of God, which is in Christ Jesus our Lord'. Phil. i. 6, Being confident of this very thing, that he which hath *begun* a good work in you/, will *perform* it *until* the *day* of Jesus Christ'. 2 Thes. iii. 3, But the Lord is faithful', who shall *stablish* you/, and *keep* you from evil'. 1 Pet. i. 5, Who are *kept* by the power of God through faith/ *unto* salvation'.

6. *Eternal Life.*—Ps. xxxvii. 18, The Lord knoweth the days of the upright'; and their inheritance/ shall be for *ever*'. John xi. 25, 26, Jesus said unto her, I am the resurrection/ and the life': he that believeth in me/, though he were dead/, yet shall he live'; and whosoever liveth and believeth in me/ shall *never* die'. Believest thou this/? Rom. ii. 7, To them who by patient continuance in well-doing, seek for glory', and honour', and immortality/, *eternal life*'. Rom. v. 21, That as *sin* hath reigned unto *death*/, even so might *grace*' reign through righteousness/ unto *eternal life*' by Jesus Christ/ our Lord'. Rom. vi. 23, For the *wages* of *sin*/ is *death*'; but the *gift* of *God* is *eternal life*', through Jesus Christ/ our Lord'. 2 Cor. iv. 17, For our light affliction/, which is but for a moment/, worketh for us a far more exceeding and *eternal* weight of glory'; 18, While we look not at the things which are seen', but at the *things* which are not seen'; for the things which are

seen` are temporal', but the things which are not séen' are eternal`. 2 Cor. v. 1, For we know, that, if our earthly house of this tabernacle were dissolved', we have a building of God', an house not made with hands', *eternal* in the heavens`. Heb. xii. 28, Wherefore, we receiving a kingdom which *cannot be moved*', let us have grace whereby we may serve God acceptably`, with reverence' and godly fear`. 1 Pet. i. 3, 4, Blessed be the God and Father of our Lord Jesus Christ`, who according to his abundant' mercy`, hath begotten us again unto a lively hope', by the resurrection of Jesus Christ from the dead`, To an inheritance *incorruptible*`, and *undefiled*`, and that *fadeth not away*', reserved in heaven' for you`.

X.—THE BLESSINGS OF SALVATION ARE OFFERED UNTO ALL.

Prov. viii. 4, Unto *you*', O *men*, I call`: and my voice' is to the *sons* of men`. 32, *Now*, therefore, hearken unto me, O ye *children*`: for *blessed* are *they*' that keep *my* ways`; 35, For *whoso* findeth me' findeth *life*`, and shall obtain favour' of the Lord`. Isa. xlv. 22, Look unto me, and be ye *saved*', *all* the *ends* of the earth`: for I am God', and there is none else`; xlvi. 12, 13, Hearken unto me, ye *stout-hearted*', that are *far* from righteousness`; I bring near *my* righteousness`: it shall not be far off', and my salvation shall not tarry`; and I will place salvation *in Zion*' for Israel my glory`. lv. 7, Let the

wicked forsake his way', and the unrighteous man his thoughts'; and let *him return* unto the Lord', and *he* will have *mercy* upon him'; and to our God', for he will *abundantly pardon*'. Ezek. xxxiii. 11, Say unto them, As I *live*, saith the Lord God', I have *no* pleasure' in the death of the wicked'; but that the *wicked* turn from his way' and live': *turn* ye', turn ye', from your evil ways': for *why* will ye die', O house of Israel'? Matth. xi. 28, Come unto me, *all* ye that labour' and are heavy laden', and I will give you rest'. John vii. 37, In the last day', that great day of the feast', Jesus stood and cried saying, If *any* man thirst', let him come unto *me*' and drink'. Heb. vii. 25, Wherefore he is *able* also to *save* them to the *uttermost*' that come unto God *by* him, seeing he ever liveth' to make intercession for them'. Rev. iii. 20, Behold, I stand at the door' and knock': if *any* man hear my voice, and open the door', I will come in to *him*', and will sup with him', and he with me'. Rev. xxii. 17, And the *Spirit* and the *bride* say', *Come*.' And let *him* that heareth say', Come'. And let *him* that is athirst' *come*'. And *whosoever* will', let *him* take the water of life freely'.

XI. THE GUILT AND DANGER OF NEGLECTING SALVTION.

Ps. lxxviii. 21, 22, Therefore the Lord heard this' and was wroth': so a *fire* was kndled against Jacob', *and anger* also came up against Israel'; Because they

believed not in God', and *trusted* not in his *salvation*`. Prov. i. 24—28, Because *I* have called', and *ye* refused`; I have stretched out my hand', and no man regarded`; But ye have set at *nought* all my counsel', and would none of my reproof`: *I* also will *laugh* at *your* calamity`; I will *mock*' when your fear cometh`; when your fear' cometh as desolation`, and your destruction' cometh as a whirlwind`; when distress` and *anguish*' cometh upon you`; *then* shall they *call* upon me', but I will not *answer*`; they shall seek me early', but they shall *not* find me`. Matth. xi. 23, 24, And thou Capernaum, which art exalted unto heaven', shall be brought down to hell`: for if the mighty works which have been done in thee had been done in Sodom', it would have remained until this day. But I say unto you, that it shall be *more* tolerable for the land of *Sodom*` in the day of judgment', than for *thee*`. John xv. 22, If I had not come and spoken unto them', they had not had sin`: but *now*' they have no cloak for their sin`. Acts xiii. 40, 41, Beware, therefore, lest that come upon you which is spoken of in the prophets'; Behold ye *despisers*`, and wonder', and *perish*`; for I work a work in your days`, a work which ye shall in no wise believe', though a man declare it unto you`. Heb. ii. 1—3, Therefore we ought to give the *more earnest* heed to the things which we have heard', lest at any time we should let them slip`; for if the word spoken by *angels* was stedfast`, and every transgression and disobedience received a just recompence of reward'; How shall *we* escape, if we *neglect*

so great salvation`; which at the first began to be spoken by the *Lord*', and was confirmed unto us by them that heard him`. Heb. iv. 1, Let us therefore *fear*, lest a promise being left us of entering into his rest', any of you should *seem* to come short of it`. 7, Again he *limiteth* a certain day`, saying in David, *To-day*', after so long a time`; as it is said, To-day, if ye will hear his voice, harden not your hearts`. 11, Let us *labour*, therefore, to enter into that rest', lest any man *fall* after the same example of unbelief`. Heb. xii. 17, For ye know how that *afterward*, when (Esau) would have inherited the blessing', he was *rejected*`: for he found no place of repentance`, though he sought it carefully with tears`. 25, *See* that ye refuse not *him* that speaketh`: for if *they* escaped not who refused *him* that spoke on *earth*', much more shall not *we* escape`, if we turn away from *him*' that speaketh from *heaven*.`

XII. OF REPENTANCE.

Jer. iii. 22, *Return*, ye backsliding children', and I will *heal* your backslidings`. Behold we come unto thee`; for thou' art the Lord our God`. Jer. iv. 4, Circumcise *yourselves* to the Lord`, and take away the *foreskins* of your *heart*`, ye men of Judah', and inhabitants of Jerusalem`; lest my fury come forth like *fire*`, and burn that none can quench it', because of the *evil* of your doings`. 14, O Jerusalem, *wash* thine *heart* from wickedness', that thou

mayest be saved`; how long shall thy *vain* thoughts lodge within thee`? Jer. xxiv, 7, And I will give them an *heart* to know me', that I am the Lord`; and *they* shall be my *people'*, and *I* will be their *God`*; for they shall return unto me' with their *whole* heart`. Lam. iii. 39—41, wherefore doth a living man complain, a man' for the *punishment* of his sins`? Let us *search* and *try* our ways', and *turn* again to the Lord.` Let us lift up our *heart* with our *hands'* unto *God* in the heavens`. Ezek. xxxvi. 31, *Then* shall ye remember your own *evil* ways`, and your doings that were not good', and shall *loathe* yourselves in your own sight` for your iniquities', and for your abominations`. Hos. vi. 1. *Come*, and let us *return* unto the Lord`; for he hath *torn'*, and he will *heal* us`; *he* hath *smitten'*, and he will *bind* us up`. Hos. xiv. 1, 2, O Israel, *return* unto the Lord thy God'; for thou hast *fallen* by thine iniquity`; Take with you words', and turn to the Lord`: say unto him, Take away all *iniquity'*, and receive us *graciously`*: *so* will we render the *calves'* of our lips`. Joel ii. 13, *Rend* your *heart`*, and not your *garments'*, and *turn* unto the Lord your God`; for *he* is gracious' and merciful`, slow to anger`, and of great kindness', and *repenteth* him of the *evil`*. Zech. xii. 10, I will *pour* upon the house of David`, and upon the inhabitants of Jerusalem, the *spirit* of grace' and of supplications`; and they shall look upon *me* whom they have pierced`, and they shall mourn for him', as one mourneth for his only son`, and shall be in *bitterness for him'*, as one that is in bitterness for

his first-born\. Matth. ix. 13, But go ye and learn what that meaneth, I will have mercy\, and not sacrifice/: for I am not come to call the *righteous*/, but *sinners* to *repentance*.\ Luke xiii. 3, I tell yóu/, *Nay* :\ but except ye *repent*/, ye shall *all* likewise perish\. Luke xv. 10, Likewise, I say unto you/, There is joy in the presence of the angels of God/ over *one* sinner that *repenteth*\. Cor. vii. 10, 11, For *godly* sorrow worketh *repentance* to *salvation*/ not to be repented of\: but the sorrow of the *world*/ worketh *death*\. For, behold, this self-same thing, that ye sorrowed after a *godly* sort, what carefulness it wrought in you\, yea, what clearing of yourselves\, yea, what indignation\, yea, what fear\, yea, what vehement desire\, yea, what zeal/, yea, what revenge\! In all things ye have approved yourselves to be clear in this matter\. 2 Pet. iii. 9, The Lord is not *slack* concerning his promise, as some men count slackness/; but is *long-suffering* to usward\, not willing that *any* should perish/, but that *all* should come to *repentance*\.

XIII. OUR DUTY TO GOD.

1. *To obey God.*—Deut. v. 32, Ye shall observe/ to do, therefore, as the Lord your God/ hath commanded you\: ye shall not turn aside to the *right* hand/ or to the *left*\. Deut. vi. 17, Ye shall *diligently* keep the commandments of the Lord/ your *God*\, and his testimonies\, and his statutes\, which

he hath commanded thee. 1 Kings ii. 3, And *keep* the *charge* of the Lord thy God, to *walk* in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayst prosper in all that thou doest, and whithersoever thou turnest thyself, Ps. cxix, 4, Thou hast commanded us to keep thy precepts *diligently*. Jer. vii. 23, But this thing commanded I them, saying, *Obey* my voice, and I will be your God, and ye shall be my people: and walk ye in *all* the ways that I have commanded you, that it may be *well* unto you. Matth. xii. 50, For *whosoever* shall *do* the *will* of my Father who is in heaven, the *same* is my brother, and sister, and mother. 1 John ii. 3—5, And *hereby* we do know that we know him, if we *keep* his commandments. He that saith, I *know* him, and keepeth *not* his commandments, is a *liar*, and the truth is not in him. But whoso *keepeth* his word, in him verily is the love of God perfected: hereby know we that we are in him. 1 John v. 2, By *this* we know that we love the children of God, when we love *God*, and *keep* his commandments.

2. *To love God.*—Deut. vi. 5, Thou shalt *love* the *Lord* thy *God* with *all* thine *heart*, and with all thy soul, and with all thy might. xi. 1, Therefore thou shalt *love* the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments *alway*. Ps. xxxi. 23, O *love the Lord* all ye his saints: for the Lord preserveth

the faithful', and plentifully rewardeth the proud doer'. Matt. x. 37—39, He that *loveth* father' or mother' more than me', is not worthy of me'; and he that loveth son' or daughter' more than me', is not worthy of me'. And he that taketh not his cross and followeth after me', is not worthy of me'. He that findeth his life' shall lose it'; and he that loseth his life for my sake' shall find it'. Luke x. 27, And he answering said, Thou shalt *love* the Lord thy God with *all* thy *heart*', and with all thy soul', and with all thy strength', and with all thy mind'; and thy neighbour' as thyself'. 1 Cor. xvi. 22, If any man love *not* the Lord *Jesus* Christ', let him be Anathema' Maran-atha'.

3. *Proof of Love.*—John xiv. 15, If ye *love* me', *keep* my commandments'. 21, He that hath my commandments, and keepeth them', *he* it is that *loveth* me'; and he that loveth me' shall be loved of my Father'; and I will love him', and will manifest myself to him'. 23, Jesus answered, and said unto him', If a man *love* me', he will *keep* my words': and my Father will love him', and *we* will come unto him', and make our abode with him'. 1 John v. 3, For *this* is the *love* of God' that we *keep* his commandments'; and *his* commandments' are not *grievous*'.

4. *To fear God.*—Deut. x. 12, 13, And now, Israel, *what doth the* Lord thy God require of thee', but to *fear the* Lord thy God', to walk in all his ways',

d to love him\, and to *serve* the Lord thy G
h all thy heart', and with all thy soul\. To keep t
nmandments of the Lord\, and his statutes\, whi
ommand thee this day', for thy *good*\ ? 1 Sa
24, Only *fear* the Lord\, and serve him in tru
h all your heart\: for *consider* how great thin
hath done for you\. Ps. ii. 11, Serve the Lo
h *fear*\, and rejoice' with trembling\; xcvi. 9,
rship the Lord' in the beauty of holiness\: *fe*
ore him', all the earth\. Prov. iii. 7, Be not wi
thine own eyes\: *fear* the Lord', and depart fr
l\. Eccles. xii. 13, Let us hear the conclusion
whole matter\; *Fear* God', and keep his co
ndments\: for *this*' is the whole duty of ma
. viii. 13, *Sanctify* the Lord of hosts himsel
l let *him* be your *fear*', and let him be your *drea*
ke xii. 5, I will forewarn you *whom* ye shall *fea*
ar *him*, which, after he hath killed', hath power
t into hell\: yea, I say unto you', *Fear* him\.

the Lord encampeth round about them that *fear* him', and *delivereth* them`; 9, O *fear* the Lord' ye his saints`: for there is *no* want' to them that fear him`. ciii. 11, For as the *heaven* is high above the earth', so *great* is his mercy towards them that *fear* him`. 13, Like as a *father* pitieth his children, *so* the *Lord* pitieth them that `*fear* him`. 17, The *mercy* of the Lord is from everlasting` to everlasting' upon them that *fear* him`, and his righteousness' unto children's children`. cxi. 5, He hath given *meat*' unto them that *fear* him`: he will *ever* be mindful of his covenant`. cxlv. 19, He will *fulfil* the *desire* of them that *fear* him`: he also will *hear* their cry', and will *save* them`. cxlvii. 11, The Lord taketh *pleasure*' in them that *fear* him`, in *those* that hope' in his mercy`. Prov. xv. 16, Better is *little* with the *fear* of the Lord', than *great* treasure', and trouble therewith`. Mal. iii. 16, Then *they* that *feared* the Lord' spake *often* one to another`, ; and the Lord hearkened' and heard`: and a *book* of *remembrance* was written before him' for them that *feared* the Lord', and that *thought* upon his name`. 17, And *they* shall be *mine*', saith the Lord of hosts', in that day when I make up my *jewels*`; and I will *spare* them', as a man spareth his own son that serveth him`. Mal. iv. 2, But unto *you* that *fear* my name' shall the Sun of Righteousness arise with *healing* in his wings`; and ye shall go forth', and grow up as calves of the stall`. Luke i. 50, His *mercy* is on them that fear him' *from* generation to generation`.

6. *To trust in Him.*—Ps. xxxvii. 3, *Trust* in the Lord', and do good'; *so* shalt thou dwell in the land', and *verily* thou shalt be *fed*'. lxii. 8, *Trust* in him at *all* times', ye people', pour out your heart' before him': God is a refuge' for us'. Prov. iii. 5, 6, *Trust* in the Lord with *all* thine heart', and *lean* not to thine own understanding'. In all thy ways *acknowledge* him', and he shall *direct* thy paths'.

7. *Encouragements to trust in Him.*—2 Sam. xxii. 31, As for God', his way is perfect'; the word of the Lord' is tried: he is a *buckler*' to all them that *trust* in him'. Ps. xxii. 4, 5, Our fathers *trusted* in thee': they trusted, and thou didst *deliver* them'. They cried unto thee', and were delivered': they trusted in thee', and were *not* confounded'. xxxvii. 40, And the Lord shall help them', and deliver them'; he shall deliver them from the wicked', and save them'; *because* they *trust* in him'. xl. 4, *Blessed* is that man that maketh the *Lord* his *trust*', and respecteth not the proud', nor such as turn aside to lies'. cxviii. 8, 9, It is *better* to trust in the Lord', than to put confidence in man': It is *better* to trust in the Lord', than to put confidence in princes'. cxxv. 1, They that *trust* in the Lord' shall be as Mount Zion', which cannot be removed', but *abideth* for ever'. Prov. xvi. 20, He that handleth a matter wisely' shall find good; and whoso *trusteth* in the Lord', *happy* is he'. Isa. xxvi. 3, Thou wilt keep *him in perfect peace*', whose mind is stayed on thee';

because he *trusteth* in thee'. 4, *Trust* ye in the Lord' for *ever'*: for in the Lord Jehovah' is *everlasting* strength'. Jer. xvii. 7, *Blessed* is the man that *trusteth* in the Lord', and whose hope the Lord is'. Nahum i. 7, The Lord is good', a *strong* hold' in the day of trouble'; and he *knoweth* them that *trust* in him'.

8. *God requires us to pray to him.*—(1.) *Sincerely.*—Ps. lxvi. 18, If I regard *iniquity* in my heart', the Lord will *not* hear me'. cxlv. 18, The Lord is nigh unto all them that call upon him', to all that call upon him' in *truth*'. Isa. xxix. 13, 14, Wherefore the Lord said, Forasmuch as this people draw near me with their *mouth*', and with their lips do honour me, but have removed their *heart far* from me', and their fear toward me is taught by the *precept* of men': Therefore, behold, I will proceed to do a *marvellous* work among this people', even a marvellous work' and a wonder'; for the wisdom of their wise men shall perish', and the understanding of their prudent men shall be hid'.

(2.) *Earnestly.*—Neh. i. 6, Let thine ear now be attentive', and thine eyes open', that thou mayest hear the prayer of thy servant, which I pray before thee now, *day*' and *night*', for the children of Israel thy servants', and confess the sins of the children of Israel', which we have sinned against thee': both *I*' *and my father's* house' have sinned'. Ps. xxii. 19, Be not thou far from me', O Lord': O my

Strength', *haste* thee to help me`. xxvii. 8, When thou saidst, Seek ye my face', my *heart* said unto thee', Thy face, Lord, *will* I seek`. Ps. xxxiv. 6, This poor man *cried*', and the Lord heard him`, and saved him' out of all his troubles`. Ps. lxiii. 1, O God', thou art my God`; *early*' will I seek thee`, my soul *thirsteth* for thee`, my flesh *longeth* for thee in a dry and thirsty land', where no water is`: Ps. lxxiii. 25, Whom have I in heaven' but *thee*`? and there is *none* upon earth' that I desire *besides* thee`. cxix. 169, 170, Let my *cry* come near before thee', O Lord`: give me understanding' according to thy word`. Let my *supplication*' come before thee`: *deliver* me' according to thy word`. Isa. lv. 6, *Seek* ye the Lord while he may be found`, *call* ye upon him' while he is near`. Jer. xxix. 12, 13, Then shall ye call upon me`, and ye shall go and pray unto me', and I will hearken unto you`. And ye shall seek me`, and find me', when ye *search* for me with *all* your heart`. Luke xi. 8—13, I say unto you`, Though he will not rise and give him` because he is his friend', yet, *because* of his *importunity*, he will rise' and give him as many as he needeth`. And I say unto you, *Ask*', and it shall be *given* you`; *seek*', and ye shall *find*`; *knock*', and it shall be *opened* unto you`. For *every* one that asketh', receiveth`; and he that seeketh', findeth`; and to him that knocketh', it *shall* be opened`. If a *son* ask bread of any of you that is a father`, will he give him a *stone*'? *or if* he ask a fish`, will he for a fish give *him a serpent*`? Or if he shall ask an egg`, will he

offer him a scorpion'? If ye then, being *evil*, know how to give *good* gifts unto your children', how *much more* shall your heavenly Father' give the Holy Spirit' to them that *ask* him'?

(3.) *Frequently and perseveringly.*—Ps. lv. 17, *Evening*, and *morning*, and at *noon*', will I pray', and cry aloud'; and he shall hear' my voice'. cv. 4, Seek the Lord' and his strength'; seek his face' *evermore*'. Rom. xii. 12, Rejoicing in hope'; patient in tribulation'; continuing *instant*' in prayer'. Eph. vi. 18, Praying *always* with all prayer' and supplication in the Spirit', and *watching* thereunto with all *perseverance*' for all saints'. Col. iv. 2, *Continue* in prayer', and *watch* in the same' with thanksgiving'. 1 Thes. v. 17, Pray *without* ceasing'.

(4.) *In faith and in the name of Christ.*—John xiv. 13, 14, And whatsoever ye shall ask in *my name*', *that* will I do', that the Father may be glorified' in the Son'. If ye shall ask *any* thing in my name', I will *do* it'. Col. iii. 17, And whatsoever ye do in word' or deed', do *all* in the *name* of the *Lord Jesus*', giving thanks to God and the Father' *by* him'. Heb. x. 19—22, Having, therefore, brethren, *boldness* to enter into the holiest by the *blood* of Jesus', By a new' and living way, which he hath consecrated for us, through the vail', that is to say, his *flesh*'; And having an high priest' over the house of God'; Let *us draw* near with a true heart', in full assurance of *faith*', having our hearts sprinkled from an evil con-

science', and our bodies washed with pure water'. James i. 5—7, If any of you lack wisdom, let him ask of God, that giveth to all men liberally', and upbraideth not; and it shall be given him'. But let him *ask* in *faith'*, nothing wavering': for he that wavereth is like a wave of the sea driven with the wind' and tossed'. For let not *that* man think' that he shall receive *any* thing of the Lord'. 1 John v. 14, And *this* is the confidence' that we have in him', that if we ask any thing *according* to his will', he heareth us'.

9. *To praise him.*—Ps. lxvi. 1, 2, 8, Make a *joyful* noise unto God', all ye lands': *Sing* forth the honour of his name'; make his *praise* glorious'. O *bless* our God', ye people', and make the voice of his *praise'* to be heard'. lxviii. 32, *Sing* unto God', ye kingdoms of the earth'; O sing *praises'* unto the Lord'. cxlviii. 12, 13, Both young men' and maidens'; old men' and children': Let *them* praise the name of the Lord': for *his* name' *alone* is *excellent'*; his *glory* is above the earth' and heaven'. cl. 6, Let *every* thing that hath *breath'* *praise* the Lord'. Praise *ye* the Lord'.

10. *To read and hear his word frequently and reverently.*—Ps. i. 1, 2, Blessed is the man that walketh not in the counsel of the ungodly', nor standeth in the way of sinners', nor sitteth in the seat of the *scornful'*: But his *delight'* is in the *law* of the Lord'; *and in his law doth* he meditate' *day* and night'. v. 7,

As for me, I will come into thy house/ in the multitude of thy mercy\; and in thy *fear*/ will I worship toward thy holy temple\. lxxxix. 7, God is *greatly* to be *feared*/ in the *assembly* of the saints\, and to be had in reverence/ of all them that are *about* him\. cxix. 18, Open thou mine eyes/, that I may behold *wondrous* things out of thy law\. Prov. viii. 33—35, Hear instruction\, and be wise/, and refuse it not\. *Blessed* is the man that heareth me\, watching *daily* at my gates/, *waiting* at the posts of my doors\. For whoso findeth me/ findeth *life*\, and shall obtain favour/ of the Lord\. Eccles. v. 1, Keep thy *foot* when thou goest to the house of God\, and be more ready to *hear*/ than to give the sacrifice of *fools*\: for they consider not that they do *evil*\. John v. 39, *Search* the Scriptures\: for in them/ ye think ye have eternal life\: and *they* are they/ which testify of me\. Col. iii. 16, Let the *word* of Christ dwell in you *richly*/ in all wisdom\.

11. *To glorify him.*—Ps. xxix. 1, 2, Give unto the Lord, O ye mighty\, give unto the Lord/ *glory* and strength\. Give unto the Lord/ the *glory* due unto his name\; worship the Lord/ in the *beauty* of holiness\. 1 Cor. vi. 19, What! know ye not that your *body* is the temple of the Holy Ghost which is in you\, which you have of God/? and ye are not your own/, For ye are bought with a price\: therefore *glorify* God in your *body*\ and in your *spirit*/ which are *God's*\. 1 Cor. x. 31, Whether, therefore, ye eat or *drink, or whatsoever* ye do/, do all to the glory of God\.

XIV. GOD REQUIRES US TO SANCTIFY THE SABBATH-DAY.

1. *The duty to Observe the Sabbath-day enjoined.*—Gen. ii. 2, 3, And on the *seventh* day' God ended his work which he had made`; and he *rested* on the seventh day' from *all* his work which he had made`. And God *blessed* the *seventh* day', and *sanctified* it`; *because* that in it he had rested from all his work' which God created' and made`. Exod. xvi. 22—30, And it came to pass, that on the *sixth* day they gathered *twice* as much bread`, two omers' for one man`: and all the rulers of the congregation came and told Moses`. And he said unto them, This is that which the Lord hath said, *To-morrow* is the rest of the *holy Sabbath'* unto the Lord`: *bake* that which ye will bake *to-day'*, and seethe that ye will seethe`; and that which remaineth over lay up for you', to be kept until the morning`. And they laid it up till the morning, as Moses bade`; and it did *not* stink', neither was there any worm therein`. And Moses said, Eat that to-day`; for to-day' is a *Sabbath* unto the Lord`: to-day ye shall *not* find it in the field`. Six days ye shall gather it'; but on the *seventh* day which is the *Sabbath*, in it there shall be *none*`. And it came to pass, that there went out some of the people on the *seventh* day for to gather', and they found none`. And the Lord *said* unto Moses, How long refuse ye to keep my *commandments'* and my laws`? See, for that the

Lord hath given you the *Sabbath*', therefore he giveth you on the *sixth* day` the bread' of *two* days`: abide ye every man in his place`; let no man go out of his place' on the seventh day`. So the people *rested* on the seventh day`. Exod. xx. 8—11, *Remember* the *Sabbath-day*', to keep it *holy*`. *Six* days shalt thou labour' and do *all* thy work`: But the *seventh* day' is the Sabbath of the Lord thy God`: in *it* thou shalt not do *any* work`, thou, nor thy son`, nor thy daughter`, thy man-servant`, nor thy maid-servant`, nor thy cattle', nor thy stranger that is within thy gates`: For in *six* days the Lord made heaven' and earth`, the sea`, and all that in them is', blessed the Sabbath-day, and hallowed it`. Exod. and *rested* the *seventh* day: *wherefore* the Lord xxiii. 12, *Six* days thou shalt do thy *work*', and on the *seventh* day thou shalt *rest*`; that thine ox` and thine ass' may rest`, and the son of thy handmaid` and the stranger' may be refreshed`. Exod. xxxiv. 21, *Six* days thou shalt work'; but on the *seventh* thou shalt rest`: in *earing time*` and in *harvest*' thou shalt rest`. Exod. xxxv. 2, *Six* days shall work be done`; but on the *seventh* day' there shall be to you an holy day`, a *Sabbath* of *rest*' to the Lord`: whosoever doeth work therein' shall be put to death`. Lev. xix. 3, Ye shall fear every man his mother` and his father', and *keep* my *Sabbaths*`: I am the Lord your God`. 30, Ye shall keep my *Sabbaths*', and *reverence* my *sanctuary*`: I am the Lord`. Lev. xxiii. 3, *Six* days shall work be done`: but the seventh day *is the Sabbath* of rest', an holy convocation`; ye

shall do *no work* therein`: it is the *Sabbath* of the Lord' in all your dwellings`. Deut. v. 12, *Keep* the *Sabbath-day* to *sanctify* it', as the Lord thy God hath commanded thee`. Jer. xvii. 19—22, Thus said the Lord unto me, Go and stand in the gate of the children of the people', whereby the kings of Judah come in`, and by the which they go out', and in all the gates of Jerusalem`; And say unto them, *Hear* ye the word of the Lord`, ye *kings* of Judah`, and *all* Judah`, and *all* the *inhabitants* of Jerusalem', that enter in by these gates`: Thus saith the Lord`, Take *heed* to yourselves, and *bear no burden* on the *Sabbath-day'*, nor bring it in by the gates of Jerusalem`; Neither *carry forth* a burden out of your houses on the Sabbath-day`, neither do ye *any* work`; but *hallow* ye the *Sabbath-day'*, as I commanded your fathers`. Ezek. xx. 20, And *hallow* my *Sabbaths`*; and they shall be a *sign* between me and you', that ye may know that I am the Lord your God`.

.2 *Promises to those who observe the Sabbath.*—Isa. lvi. 2—8, *Blessed* is the man that doeth this`, and the son of man that layeth hold on it`; that *keepeth* the *Sabbath* from *polluting* it', and keepeth his hand from doing any evil`. Neither let the *son* of the *stranger*, that hath *joined* himself to the Lord, speak, saying', the Lord hath utterly *separated* me from his people`: neither let the *eunuch* say', Behold I am a *dry tree`*. For thus saith the Lord unto the eunuchs *that keep my Sabbaths`*, and *choose* the things that

please me', and take *hold* of my *covenant*; Even unto *them* will I give in mine house', and within my walls', a *place*' and a *name*' *better* than of sons' and daughters': I will give them an *everlasting* name', that shall not be cut off'. Also the *sons* of the *stranger*, that join themselves to the Lord, to serve him', and to love the name of the Lord', to be his servants', *every one* that *keepeth* the *Sabbath* from polluting it, and taketh hold of my covenant'; Even *them* will I bring to my holy mountain', and make them *joyful* in my house of prayer': their burnt-offerings' and their sacrifices' shall be accepted upon mine altar'; for mine house shall be called, *An house* of *prayer*' for *all* people'. Isa. lviii. 13, 14, If thou turn away thy foot from the *Sabbath*', from doing *thy* pleasure on my holy day'; and call the Sabbath a *Delight*', the *Holy* of the Lord', *Honourable*'; and shalt honour *him*', not *doing* thine *own* ways', nor *finding* thine own *pleasure*', nor *speaking* thine own *words*': Then shalt thou *delight* thyself in the *Lord*'; and I will cause thee to *ride* upon the high places of the earth', and *feed* thee with the *heritage* of Jacob thy father': for the mouth of the Lord' hath spoken it'. Jer. xvii. 24, 25, It shall come to pass, if ye diligently hearken unto me, saith the Lord', to bring in *no burden* through the gates of this city on the *Sabbath-day*', but *hallow* the Sabbath-day', to do no work therein'; Then shall there enter into the gates of this city *kings*' and *princes* sitting upon the throne of David', riding in chariots

and on horses', they', and their princes', the men of Judah', and the inhabitants of Jerusalem', and this city shall remain for *ever*'.

.3 *Threatenings against those who violate the Sabbath.*—Exod. xxxi. 12—16, And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, *Verily*, my *Sabbaths*' ye shall *keep*': for it is a sign between me' and you', throughout your generations'; that ye may know that I am the Lord' that doth sanctify you'. Ye shall keep the Sabbath therefore'; for it is holy unto you'. Every one that *defileth* it' shall *surely* be put to *death*': for whosoever doeth *any* work therein', that *soul* shall be *cut off* from among his people'. *Six* days' may work be done'; but in the *seventh*' is the Sabbath of rest', holy' to the Lord': whosoever doeth *any* work in the Sabbath-day', he shall *surely* be put to *death*'. *Wherefore* the children of Israel shall *keep* the *Sabbath*', to observe the Sabbath throughout their generations', for a perpetual covenant'. Jer. xvii. 27, If ye will *not* hearken unto me to *hallow* the *Sabbath-day*', and not to bear a burden', even entering in at the gates of Jerusalem on the Sabbath-day'; then will I *kindle* a *fire* in the gates thereof', and it shall devour the *palaces* of Jerusalem', and it shall *not* be quenched'. Ezek. xx. 13, But the house of Israel *rebelled* against me in the wilderness': they walked not in my statutes', and they despised my judgments', *which if a man do'*, he shall even live in them'; and

my *Sabbaths*/ they *greatly polluted*\: then I said/, I will *pour* out my *fury* upon them in the wilderness/, to consume them\.

4. *Examples of punishment executed on those who broke the Sabbath-day.*—Num. xv. 32—36, And while the children of Israel were in the wilderness/, they found a man that *gathered sticks* upon the *Sabbath-day*\. And they that found him gathering sticks brought him unto Moses\ and Aaron/, and unto all the congregation\. And they put him in ward/, because it was not declared what should be done to him\. And the Lord said unto Moses/, The man shall *surely* be *put* to *death*\; all the congregation shall *stone* him with stones/ without the camp\. And all the congregation brought him without the camp\, and *stoned* him with stones/, and he *died*\; as the Lord commanded Moses\. Neh. xiii. 15—18, In those days saw I in Judah some treading wine-presses on the *Sabbath*\, and bringing in sheaves/, and lading asses\; as also wine/, grapes\, and figs\, and all manner of burdens/, which they brought into Jerusalem on the Sabbath-day\: and I testified against them/ in the day wherein they *sold victuals*\. There dwelt men of Tyre also therein, which brought *fish*\, and all manner of ware\, and *sold* on the *Sabbath* unto the children of Judah/ and in Jerusalem\. Then I *contended* with the *nobles* of Judah, and said unto them, What *evil* thing is this that ye do/, and *profane* the *Sabbath-day*\? Did not your fathers thus\, *and did not* our God bring all this evil upon us\, or

upon this city'? yet ye bring *more* wrath upon Israel' by *profaning* the *Sabbath*`. Ezek. xx. 15, 16, 17, Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk' and honey', which is the glory of all lands'; *Because* they *despised* my judgments`, and walked not in my statutes', but *polluted* my *Sabbaths*`: for their heart` went after their idols`. 17, Nevertheless mine eye spared them' from destroying them`, neither did I make an *end* of them' in the wilderness`.

5. *Proofs that the Sabbath-day was changed from the seventh day to the first day of the week.*—Acts xx. 7, And upon the *first* day of the week, when the disciples came together to break bread', Paul *preached* unto them`, ready to depart on the morrow`, and continued his speech' until midnight`. 1 Cor. xvi. 2, Upon the *first* day of the week let every one of you lay by him in store, as God hath prospered him', that there be no gatherings when I come`. Rev. i. 10, 11, I was in the *Spirit'* on *the Lord's day*`, and heard behind me a great voice, as of a trumpet, Saying', I am Alpha` and Omega', the first' and the last`.

XV. OUR DUTY TO OURSELVES IN REFERENCE TO GOD.

1. *Consideration and Meditation.*—Deut. viii. 2, 5, *And* thou shalt *remember* all the way which the *Lord thy God* led thee' these *forty* years in the w

derness', to humble thee', and to prove thee', to know what was in thine heart', whether thou wouldest keep his commandments, or no'. Thou shalt also *consider* in thine *heart'*, that as a man chasteneth his son', so the Lord thy God chasteneth thee'. Deut. ix. 7, *Remember'*, and forget not, how thou *provokedst* the Lord thy God to wrath' in the wilderness'; from the *day* that thou didst depart out of the land of *Egypt'*, *until* ye came unto this *place'*, ye have been *rebellious* against the Lord'. Deut. xxxii. 29, Oh that they were wise', that they understood this', that they would *consider* their latter end'. Josh. i. 8, This book of the law' shall not depart out of thy mouth'; but thou shalt *meditate* therein *day'* and *night'*, that thou mayest observe to do according to all that is written therein'; for *then* thou shalt make thy way prosperous', and then thou shalt have good success'. Isa. i. 3, The ox knoweth his owner', and the ass his master's crib': but *Israel* doth not know', my people doth not *consider'*. Jer. v. 24, Neither say they in their *heart'*, Let us *now* fear the Lord' our God', that giveth *rain'*, both the former' and the latter' in his season': he reserveth unto us' the appointed weeks of the harvest'. Ezek. xviii. 28, Because he *considereth* and turneth away from *all* his transgressions that he hath committed', he shall *surely* live, he shall not die'. Hos. vii. 2, And they *consider not* in their hearts', that I remember all their wickedness': now their own doings' have beset them about'; they are before my face'. *Hag. i.* 7, Thus saith the Lord of hosts', Consider

your ways`. Heb. xii. 3, *Consider* him *(Christ)* that endureth such contradiction of sinners against himself', lest ye be wearied and faint in your minds.

2. *Watchfulness.*—Deut. iv. 9, Only take *heed* to thyself`, and keep thy soul *diligently'*, lest thou forget the things which thine eyes have seen`, and lest they depart from thy heart' all the days of thy life`; but *teach* them *diligently*, thy sons', and thy *sons'* sons`. Prov. iv. 23, Keep thy *heart'* with *all diligence`;* for out of it' are the issues of life`. Matt. xxv. 13, *Watch*, therefore`, for ye know neither the day` nor the hour' wherein the Son of man cometh`. Matt. xxvi. 41, *Watch`* and *pray'*, that ye enter *not* into *temptation`*: the spirit indeed is willing', but the flesh is weak`. Mark xiii. 37, And what I say unto *you`*, I say unto *all'*, *Watch`*. Luke xxi. 36, *Watch* ye therefore`, and pray *always`*, that ye may be accounted worthy to escape all these things that shall come to pass', and to stand before the Son of man`. Heb. iii. 12, 13, Take *heed* brethren`, lest there be in any of you an evil heart of unbelief' in departing from the living God`. But *exhort* one another *daily'*, while it is called *To-day`*; lest any of you be hardened' through the deceitfulness of sin`. 1 Pet. v. 8, Be sober', be *vigilant`*; because your adversary, the devil`, as a roaring lion', walketh about seeking whom he may devour`. Rev. iii. 2, Be *watchful`*, and strengthen the things which remain', that are *ready to die`: for* I have not found thy works *perfect' before God`*. Rev. xvi. 15, Behold, I come as

a thief'. Blessed is he that *watcheth'*, and keepeth his garments', lest he walk naked', and they see his shame'.

3. *Diligence.*—Prov. x. 4, He becometh *poor'* that dealeth with a *slack* hand': but the hand of the *diligent'* maketh *rich'*. Eccles. ix. 10, *Whatsoever* thy hand findeth to do', do it with thy *might'*; for there is no work', nor device', nor knowledge', nor wisdom', in the grave', whither thou goest'. Rom. xii. 11, Not *slothful'* in business'; *fervent* in spirit'; serving the Lord'. 1 Cor. ix. 24, Know ye not that they which run in a race run *all'*, but *one* receiveth the prize'? *So* run' that ye may *obtain'*. Phil. iii. 12—14, Not as though I had *already* attained', either were already *perfect'*; but I *follow after'*, if that I may apprehend *that'* for which also I am apprehended of Christ Jesus'. Brethren', I count not myself to *have* apprehended': but this *one* thing I do, *forgetting* those things which are *behind'*, and *reaching* forth unto those things which are *before'*, I *press* toward the *mark'*, for the *prize* of the high calling of God' in Christ Jesus'. 1 Thes. iv. 1, Furthermore, then, we beseech you, brethren', and exhort you by the Lord Jesus', that as ye have received of us how ye *ought* to walk and to please God', so ye would *abound* more' and more'. Heb. vi. 12, Be not *slothful'* but *followers* of them who through faith' and patience' inherit the promises'. Heb. xii. 1, 2, Wherefore, seeing we also are compassed about with so great a cloud of witnesses', let

us lay aside *every weight*', and the *sin*' which doth so *easily* beset us', and let us *run* with *patience*' the race that is set before us', Looking unto *Jesus*, the *author* and *finisher* of our *faith*'; who, for the *joy* that was set before him', *endured* the cross, despising the shame', and is set down at the right hand of the throne of God'. 2 Pet. i. 5—7, And besides this', giving all *diligence*', add to your faith', virtue'; and to virtue', knowledge'; and to knowledge', temperance'; and to temperance,' patience'; and to patience', godliness'; and to godliness', brotherly-kindness'; and to brotherly-kindness', charity'. 2 Pet. iii. 14, Wherefore, beloved', seeing that ye look for such things', be *diligent*' that ye may be found of him in peace', without spot', and blameless'. 18, But *grow* in grace', and in the knowledge of our Lord and Saviour' Jesus Christ'. To him be glory both now' and for ever'. Amen'.

4. *Temperance.* (1.) *In meat and drink.*—Deut. xxi. 20, 21, And they (his father and mother) shall say unto the elders of his city', This our son is stubborn' and rebellious', he will not obey' our voice'; he is a *glutton*' and a *drunkard*'. And all the men of his city shall *stone* him with stones', that he die': so shalt thou put *evil*' away from among you'; and all Israel shall hear', and fear'. Deut. xxix. 19, 20, And it come to pass, when he heareth the words of this curse', that he bless himself in his heart, saying', I shall have *peace*', though I walk in the imagination of *mine heart*', *to* add *drunkenness*' to thirst'. The

Lord will *not spare* him`; but then the anger of the Lord` and his jealousy' shall smoke against that man`, and all the *curses* that are written in this book' shall *lie* upon him`, and the Lord shall *blot* out his name' from under heaven`. Prov. xx. 1, *Wine'* is a *mocker`*, *strong* drink' is raging`; and whoso is deceived thereby' is not *wise`*. Prov. xxi. 17, He that loveth *pleasure'* shall be a *poor* man`; he that loveth *wine`* and *oil'* shall *not* be rich`. Prov. xxiii. 1, 2, When thou sittest to eat with a ruler', consider *diligently* what is before thee`; And put a *knife* to thy *throat'*, if thou be a man *given* to appetite`. 20, 21, Be not among wine-bibbers'; among riotous eaters of flesh`: For the *drunkard`* and the *glutton'* shall come to *poverty`*. 29—35, Who hath woe`? who hath sorrow`? who hath contentions`? who hath babbling`? who hath wounds without cause'? who hath redness of eyes`? *They* that tarry *long* at the *wine`*; they that go' to seek *mixed* wine`. *Look* not thou upon the *wine* when it is *red`*, when it giveth his colour in the cup', when it moveth itself aright`: At the *last* it *biteth* like a *serpent'*, and *stingeth* like an *adder`*. Thine *eyes* shall behold strange women', and thine *heart* shall utter *perverse* things`. Yea, thou shalt be as he that lieth down in the *midst* of the *sea`*, or as he that lieth' upon the *top* of a *mast`*. They have stricken me, shalt thou say', and I was not sick`; they have beaten me', and I felt it not`: *when* shall I awake`? I will seek it *yet* again`. Isa. v. 11, *Woe* unto them that rise up early in the *morning'* that they may follow strong drink`; that

continue until night', till wine *inflame* them`. 22—24, Woe unto them that are *mighty* to drink *wine*`, and men of strength' to mingle *strong* drink; Which justify the wicked for reward', and take away the righteousness of the righteous from him`! Therefore as the fire devoureth the stubble`, and the flame consumeth the chaff', so their *root* shall be as rottenness', and their *blossom* shall go up as dust`; because they have cast away the *law* of the Lord of hosts', and *despised* the *word* of the Holy One of Israel`. Luke xxi. 34, And take *heed* to yourselves', lest at *any* time your hearts be *overcharged* with *surfeiting'* and *drunkenness*`, and cares of this life', and so that day come upon you unawares`. Rom. xiii. 13, 14, Let us walk honestly', as in the day`; not in *rioting*` and *drunkenness'*, not in chambering' and wantonness`, not in strife' and envying`: But put ye on the Lord Jesus Christ`, and make *not provision* for the *flesh'*, to fulfil the lusts thereof'. 1 Cor. v. 11, Now I have written unto you not to keep company, if any man that is called a brother' be a fornicator`, or covetous`, or an idolator`, or a railer`, or a *drunkard'*, or an extortioner`—with such an one' *no* not to *eat*`. 1 Cor. vi. 10, Nor thieves, nor covetous`, nor *drunkards*`, nor revilers`, nor extortioners', shall inherit the' kingdom of God`.

(2.) *In Sleep.*—Prov. vi. 9—11, How *long* wilt thou *sleep*, O *sluggard*`? *when* wilt thou *arise* out of *thy sleep*`? Yet a little sleep`, a little *slumber'*, a *little folding of* the hands to *sleep*`: So shall thy

poverty′ come as one that travelleth`, and thy *want*′ as an armed man`. xx. 13, *Love* not *sleep*′, lest thou come to *poverty*`: *open* thine eyes′, and thou shalt be *satisfied* with bread`. xxiii. 21, *Drowsiness*′ shall clothe a man with *rags*`. 1 Thes. v. 6, Therefore let us *not sleep*` as do others′; but let us *watch*′ and be sober`.

(3.) *In all things.*—1 Cor. vii. 31, And they that *use* this world′ as not *abusing* it`: for the fashion of this world′ passeth away`. ix. 25, 27, Every man that striveth for the mastery′ is *temperate* in *all* things`. Now *they* do it to obtain a *corruptible* crown′, but *we* an *incorruptible*`. I keep *under* my *body*′, and bring *it* into *subjection*`; lest that by any means, when I have preached to others′, I *myself* should be a *castaway*`. Phil. iv. 5, Let your *moderation*′ be known unto all men`. The Lord′ is at hand`.

(5.) *Contentment.*—Matt. vi. 31—34, Therefore take no *thought*, saying′, *What* shall we eat`? or, What shall we drink`? or, *Wherewithal* shall we be clothed`? (For after all these things, do the Gentiles seek`:) for your heavenly Father *knoweth*′ that ye have *need* of all *these* things`. But seek ye *first* the kingdom of God′, and his righteousness`; and all these things′ shall be *added* unto you`. Take therefore *no* thought for the *morrow*`; for the morrow *shall take thought*′ for the things of itself`. Sufficient *unto the day* is the *evil* thereof`. Luke xii. 15, And

he said unto them, Take heed', and *beware* of *covetousness*`: for a man's life consisteth not in the *abundance* of the things which he possesseth'. Phil. iv. 19, But my God shall supply *all* your need`, according to his riches in glory', *by* Christ Jesus`. 1 Tim. vi. 6—11, But *godliness* with *contentment*' is *great* gain`. For we brought nothing into this world', and it is certain' we can carry nothing out`. And having food and raiment', let us *therewith* be content`. But they that *will* be rich fall into temptation`, and a snare`, and into many foolish and hurtful lusts', which *drown* men in *destruction*' and *perdition*`. For the *love* of money' is the root of all evil`; which while some *coveted* after', they have erred from the faith`, and pierced themselves through' with many sorrows.` But thou, O man of God', *flee* these things`; and *follow* after righteousness`, godliness`, faith', love', patience,' meekness`. Heb. xiii. 5, Let your conversation be *without* covetousness`; and be *content* with such things' as ye have`: for he hath said', *I will never* leave thee', nor *forsake* thee`.

6. *Humility.*—Ps. xxxiv. 18, The Lord is nigh to them' that are of a *broken* heart`; and saveth such' as be of a *contrite* spirit`. cxxxviii. 6, Though the Lord be high', yet hath he respect unto the *lowly*`: but the *proud*' he knoweth afar off`. Prov. iii. 34, Surely he scorneth` the *scorners*': but he giveth grace' unto the *lowly*`. Prov. xv. 33, The fear of *the Lord*' *is the* instruction of wisdom`; and before *honour*' *is humility*`. Prov. xvi. 5, Every one that

is *proud* in heart' is an *abomination* to the Lord': though hand' join in hand' *he* shall not be *unpunished*'. Prov. xxii. 4, By *humility*' and the fear of the Lord' are riches, honour', and life'. Isa. ii. 11, 12, The *lofty* looks of man' shall be *humbled*', and the *haughtiness*' of men shall be *bowed* down', and the Lord alone' shall be exalted in that day'. For the day of the Lord of hosts shall be upon every one that is *proud*' and *lofty*', and upon every one that is *lifted* up', and he shall be brought *low*'. Isa. lvii. 15, For thus saith the high and lofty One that inhabiteth eternity', whose name is Holy'; I *dwell* in the *high*' and holy place', with *him* also that is of a contrite' and *humble* spirit', to revive the spirit of the humble', and to revive the heart' of the contrite ones'. Luke xvii. 10, So likewise ye, when ye shall have done *all* those things which are commanded you', say, We are *unprofitable* servants': we have done *that*' which was our *duty* to do'. Luke xviii. 18, 14, And the publican, standing afar off, would not lift up so *much* as his *eyes* unto heaven', but *smote* upon his breast', saying, God be *merciful*' to me a *sinner*'. I tell you, *This* man went down to his house *justified*' rather than the other': for every one that *exalteth* himself' shall be *abased*'; and he that *humbleth* himself' shall be *exalted*'. 1 Cor. iii. 18, Let no man deceive himself'. If any man among you seemeth to be *wise* in this world', let him become a *fool*', that he may be wise'. iv. 7, For who *maketh* thee to differ from another'? and *what hast thou* that thou didst not receive'? now, if

thou *didst receive* it', why dost thou glory as if thou hadst *not* received it`? Phil. ii. 5—8, Let *this* mind be in you', which was also in Christ Jesus`: Who, being in the *form* of God', thought it not robbery to be *equal* with God`; But made himself of *no* reputation`, and took upon him' the *form* of a *servant*`, and was made in the likeness of men`; And being found in fashion as a man', he *humbled* himself`, and became obedient unto death', *even* the *death* of the *cross*`. James iv. 6, 7, 10, But he giveth *more* grace`: wherefore he saith, God *resisteth* the *proud*', but giveth grace unto the *humble*`. Submit yourselves therefore to God`. Resist the devil', and he will flee from you`. *Humble* youselves in the sight of the Lord', and he shall lift you up`. 1 Pet. v. 5, 6, Likewise ye younger', submit yourselves unto the elder`; yea, *all* of you be subject' one to another`, and *be clothed' with humility*`: for God resisteth the proud', and giveth grace to the *humble*`. *Humble* yourselves therefore under the mighty hand of God', that he may *exalt* you' in *due* time`.

7. *Purity.*—Job xxxi. 1, I made a *covenant* with mine *eyes*`; why then should I *think*' upon a maid`? Matt. v. 8, Blessed are the *pure* in heart': for they shall see God`. 28, I say unto you, That whosoever *looketh* on a woman to *lust* after her', *hath* committed adultery with her *already* in his heart`. Matt. xv. 18, 19, But those things which proceed *out of the mouth'* come *forth* from the *heart*`; and *they' defile the* man`. For out of the heart pro-

ceed evil thoughts', murders', adulteries', fornications', thefts', false witness', blasphemies'. 1 Cor. iii. 16, 17, Know ye not that ye are the *temple* of God', and that the Spirit of God dwelleth in you'? If any man *defile* the temple of God', *him* shall God *destroy*': for the temple of God is holy', which temple *ye* are'. 1 Cor. vi. 9, 10, Know ye not that the *unrighteous*' shall not inherit the kingdom of God'? Be not deceived': neither fornicators', nor idolators', nor adulterers', nor effeminate', nor abusers of themselves with mankind', Shall inherit the kingdom of God. Gal. v. 19—21, Now the works of the flesh are manifest', which are these': Adultery', fornication', uncleanness', lasciviousness', Idolatry', witchcraft', hatred', variance', emulations', wrath', strife', seditions', heresies', Envyings', murders', drunkenness', revellings', and such like': of the which I tell you before, as I have also told you in time past', that they which do *such* things shall not inherit the kingdom of God'. 24, And they that are Christ's' have *crucified* the flesh', with the affections' and lusts'. Eph. v. 3—6, But fornication, and all uncleanness', or covetousness', let it not be *once named* among you,' as becometh saints'; Neither filthiness', nor foolish talking', nor jesting', which are not convenient'; but rather giving of thanks'. For *this* ye know, that no whoremonger', nor unclean person', nor covetous man', who is an idolator', hath any inheritance in the kingdom of *Christ' and of* God'. Let no man deceive you with *vain words*': for because of these things' cometh the

wrath of God′ upon the children of disobedience`. Col. iii. 5, *Mortify* therefore your members′ which are upon the earth`; fornication′, uncleanness`, inordinate affection`, evil concupiscence`, and covetousness′, which is idolatry`. 8, But now ye also put off all these; anger′, wrath`, malice`, blasphemy`, *filthy* communication′ out of your mouth`.

8. *Self-Examination.*—Ps. iv. 4, *Commune* with your own *heart* upon your bed′, and be still`. xxvi. 2, *Examine* me, O Lord, and *prove* me; *try* my reins′ and my heart`. cxxxix. 23, 24, *Search* me, O God′, and know my heart`; *try* me′, and know my thoughts`; And see if there be *any* wicked way in me′, and lead me in the way everlasting`. Lam. iii. 40, 41, Let us *search* and *try* our ways′, and turn again to the Lord`. Let us lift our *heart*s with our *hands*′ unto God in the heavens`. 2 Cor. xiii. 5, *Examine* yourselves′ whether ye be in the faith`; *prove* your own selves`: know ye not your own selves, how that Jesus Christ is *in* you`, except you be reprobates′?

9. *To be Steadfast and Persevering.*—Isa. xl. 31, They that *wait* upon the Lord′ shall *renew* their strength`; they shall *mount* up with wings as eagles`; they shall run` and not be weary′, and they shall walk′ and not faint`. Acts xiv. 22, *Confirming* the souls of the disciples`, and exhorting them to *continue* in *the faith*`, *and that* we must through much tribulation′ *enter into* the kingdom of God`. 1 Cor. xv.

58, Therefore my beloved brethren, be ye *steadfast*,' *unmoveable*,` *always* abounding in the work of the Lord`, forasmuch as ye know' that your labour is not in vain in the Lord`. 1 Cor. xvi. 13, *Watch* ye`, *stand fast* in the faith`, *quit* you like men', be strong`. Gal. vi. 9, And let us not be *weary* in well-doing`: for in due season we shall reap' if we *faint* not`. Heb. iv. 14, Seeing then that we have a great high priest, that is passed into the heavens', Jesus the Son of God', let us *hold fast* our profession`. Rev. iii. 11, 12, Behold, I come quickly`: hold that *fast* which thou hast', that no man take thy crown`. *Him* that *overcometh* will I make a *pillar* in the temple of my God', and he shall go no more out`: and I will write upon him the name of my God`, and the name of the city of my God`, which is new Jerusalem`, which cometh down out of heaven' from my God`; and I will write upon him' *my* new name`.

10. *Confession.*—Gen. xxxii. 10, I am *not worthy* of the *least* of all the mercies`, and of all the truth', which thou hast showed unto thy servant`; for with my staff I passed over this Jordan', and now I am become two bands`. Job xxxiii. 27, 28, He looketh upon men; and if any say, I have *sinned*`, and *perverted* that which was right`, and it profited me not'; He will deliver his *soul* from going into the pit', and his *life* shall see the light`. Ps. xxxii. 5, I *acknowledged* my sin unto thee', and mine iniquity have I *not hid*`. *I said*, I will *confess* my transgressions *unto the Lord'*; and thou *forgavest* the iniquity of

my sin`. Prov. xxviii. 13, He that *covereth* his sins' shall not prosper`; but whoso *confesseth`* and *forsaketh'* them shall have mercy`. Jer. iii. 13, *Only acknowledge* thine iniquity', that thou hast transgressed against the Lord' thy God`. Hos. v. 15, I will go and return to my place, till they *acknowledge* their offence', and seek my face`: in their affliction' they will seek me early`. 1 John i. 9, If we *confess* our sins', he is faithful` and just' to *forgive* us our sins`, and to *cleanse* us' from *all unrighteousness`*.

11. *Thankfulness.*—Ps. xcii. 1, 2, It is a good thing to give *thanks* unto the Lord`, and to sing praises unto thy name', O most High`: To shew forth thy *loving-kindness* in the *morning'*, and thy *faithfulness' every night`*. Ps. xcvii. 12. Rejoice in the Lord', ye righteous`; and give *thanks'* at the remembrance of his holiness`. Ps. c. 4, Enter into his gates` with *thanksgiving'*, and into his courts' with praise`: be *thankful* unto him', and *bless* his name`. Ps. cxvi. 12, 13, *What* shall I render unto the Lord for all his benefits towards me`? I will take the cup of salvation', and *call* upon the name of the Lord`. Lam. iii. 22, 23, It is of the Lord's *mercies'* that we are not consumed`, because his compassions' fail not`. They are new' *every* morning`: *great'* is thy *faithfulness`*. Rom. xii. 1, I *beseech* you, therefore, brethren', by the *mercies* of God', that ye *present your bodies* a *living* sacrifice`, holy`, acceptable *unto God'*, which is your *reasonable* service`.

Eph. v. 20, Giving *thanks always* for *all things* unto God` and the Father' in the name of our Lord Jesus Christ`. 1 Thes. v. 18, In *every thing give thanks*` : for *this* is the will of God in Christ Jesus concerning you.`

12. *Summary of duties to ourselves.*—Prov. i. 10, 15, My son, if sinners *entice* thee', *consent* thou *not*`. My son, *walk* not thou in the *way* with them`; *refrain* thy *foot*' from their *path*`. Eph. v. 15, 16, See then that ye walk *circumspectly*`, not as fools', but as wise`, *Redeeming* the time', because the days are evil`. Eph. vi. 10—18, Finally, my brethren, be strong in the Lord', and in the power of his might`. Put on the *whole* armour of God', that ye may be able to stand against the wiles of the devil`. For we wrestle not against flesh` and blood', but against principalities`, against powers`, against the rulers of the darkness of this world`, against spiritual wickedness' in high places`. *Wherefore* take unto you the whole armour of God', that ye may be able to withstand in the evil day`, and having done *all*', to stand`. *Stand* therefore, having your loins girt about with truth`, and having on the breastplate of righteousness`; And your feet shod with the preparation of the gospel of peace`; Above all, taking the shield of *faith*', wherewith ye shall be able to quench *all* the fiery darts of the wicked`. And take the helmet of salvation`, and the sword of the Spirit', *which is the* word of God` : Praying always with all *prayer*` *and* supplication' in the Spirit`, and watching

thereunto with all perseverance' and supplication for all saints'. Phil. i. 27, Only let your conversation' be as it *becometh* the gospel of Christ'; that, whether I come and see you', or else be absent', I may hear of your affairs', that ye stand fast in one spirit', with one mind' striving together for the faith of the gospel'. Phil. iv. 8, Finally, brethren, *whatsoever* things are *true*', whatsoever things are honest', whatsoever things are just', whatsoever things are pure', whatsoever things are lovely', whatsoever things are of good report': if there be any virtue', and if there be any praise', *think* on *these* things'. Col. i. 10, That ye might walk worthy of the Lord' unto all pleasing', being *fruitful* in *every* good work', and *increasing* in the *knowledge* of God'. Col. iii. 1, 2, If ye then be risen with Christ', *seek* those *things* which are *above*', where Christ sitteth' on the right hand of God'. Set your *affection* on things *above*', not on *things* on the *earth*'. 1 John ii. 15—17, *Love not* the *world*', neither the *things* that are in the world'. If any man *love* the *world*', the *love* of the *Father*' is *not* in him'. For *all* that is in the world, the *lust* of the *flesh*', and the *lust* of the *eyes*', and the *pride* of *life*', is not of the Father', but is of the world'. And the world *passeth* away', and the lust thereof': but he that doeth the will of God' *abideth* for ever'.

XVI. OUR DUTY TO OUR NEIGHBOUR.

1. *To be just to him.*—Lev. xix. 11, 13, 35, 36, Ye shall not *steal*', neither deal *falsely*', neither *lie* one to another'. Thou shalt not *defraud* thy neighbour', neither *rob* him': the wages of him that is hired shall not abide with thee *all* night' until the morning'. Ye shall do *no* unrighteousness in judgment', in mete-yard', in weight', or in measure'. *Just* balances', *just* weights', a *just* ephah', and a *just* hin', shall ye have': I am the Lord your God', which brought you out of the land of Egypt'. Deut. xvi. 20, That which is *altogether just*' shalt thou follow', that thou mayest live' and inherit the land' which the Lord thy God giveth thee'. 1 Thes. iv. 6, That no man go *beyond*' and *defraud* his brother in *any* matter'; because that the Lord is the avenger of *all* such', as we also have forewarned you, and testified'.

2. *To do good to him.*—Lev. xxv. 35, And if thy brother be waxen poor', and fallen in decay with thee', then thou shalt *relieve* him'; *yea*, though he be a *stranger*', or a *sojourner*': that he may live with thee'. Deut. xv. 10, 11, Thou shalt surely *give* him', and thine heart shall not be grieved' when thou givest unto him': because that for this thing the Lord thy God shall bless thee in all thy works', *and in all that* thou puttest thine hand unto'. For *the poor*' shall never cease out of the land': there-

fore I command thee, saying', Thou shalt *open* thine hand *wide* unto thy brother', to thy *poor*, and to thy needy', in thy land'. Ps. xli. 1, Blessed is he that *considereth* the *poor*': the Lord will deliver him' in time of trouble'. Prov. xi. 24, 25, There is that *scattereth'*, and *yet* increaseth'; and there is that *withholdeth* more than is meet', but it *tendeth* to *poverty'*. The *liberal* soul shall be made *fat'*; and *he* that *watereth'* shall be *watered* also himself'. Prov. xix. 17, He that hath *pity* upon the poor', *lendeth* unto the *Lord'*; and that which he hath given' will *he* pay him again'. Gal. vi. 10, As we have therefore opportunity', let us do *good* unto *all* men', *especially* unto them' who are of the household of *faith'*. Eph. iv. 32, And be ye *kind* one to another', tender-hearted', forgiving one another', even as God for Christ's sake' hath forgiven you'. Heb. xiii. 16, But to do *good'*, and to *communicate'* forget not': for with *such* sacrifices' God is *well pleased'*. 1 John iii. 17, 18, But whoso hath this world's good, and seeth his brother have need', and *shutteth* up his bowels of compassion from him', *how* dwelleth the love of God in *him'*? My little children, let us not love in word', neither in tongue'; but in *deed* and in *truth'*.

3. *To honour him.*—Lev. xix. 32, Thou shalt *rise up* before the *hoary* head', and *honour* the face of the *old* man', and fear thy God': I am the Lord'. Rom. *xii. 10, Be kindly* affectioned one to another' with *brotherly love'; in honour'* preferring one another'.

Phil. ii. 3, Let nothing be done through strife' or vain glory'; but in lowliness of mind' let each esteem other *better* than themselves'. 1 Pet. ii. 17, *Honour'* all men'. Love' the brotherhood'. Fear God. *Honour'* the king'.

4. *To love him.*—John xv. 12, 13, 17, This is my commandment, that ye *love* one another', as I have loved you'. *Greater* love hath no man than this', that a man lay down his *life* for his friends'. These things I command you', that ye *love* one another'. Rom. xiii. 8—10, Owe no man any thing', *but* to *love* one another'; for he that loveth another' hath fulfilled the law'. For this, Thou shalt not commit adultery', Thou shalt not kill', Thou shalt not steal', Thou shalt not bear false witness', Thou shalt not covet'; and if there be any other commandment, it is briefly comprehended in this saying, namely', Thou shalt *love* thy *neighbour* as *thyself*'. *Love* worketh *no ill* to his neighbour'; therefore *love* is the *fulfilling* of the law'. 1 Thes. iii. 12, And the Lord make you to *increase'* and *abound* in *love'* one toward another', and toward *all* men', even as we do toward you'. 1 Pet. iv. 8, And above all things' have *fervent* charity among yourselves'; for charity' shall cover the multitude of sins'. 1 John iii. 15, Whosoever *hateth* his brother' is a *murderer'*: and ye know that no murderer' hath eternal life abiding in him'. 16, Hereby perceive we the love *of God', because* he laid down his life for us': and *we ought to* lay down *our* lives' for the brethren'.

iv. 7, 8, Beloved, let us *love* one another'; for *love* is of *God*'; and every one that *loveth* is born of God', and knoweth God'. He that loveth not', knoweth not God'; for *God* is *love*'. 20, 21, If a man say, I *love* God', and *hateth* his brother', he is a liar': for he that loveth not his brother' whom he *hath* seen', how *can* he love God' whom he hath *not* seen'? And this commandment have we from him, That he who loveth *God*', love his *brother* also'.

5. *To forgive him.*—Matt. v. 43—45, Ye have heard that it hath been said, Thou shalt love thy *neighbour*', and hate thine *enemy*': But I say unto you, *Love* your *enemies*', bless them that curse you', do good' to them that hate you', and *pray* for them which despitefully use you' and persecute you'; That ye may be the children of your Father' which is in heaven': for he maketh his sun to rise on the evil', and on the good'; and sendeth rain on the just' and on the unjust'. Matt. vi. 14, 15, For if ye *forgive* men their trespasses', your heavenly Father will also forgive you': But if ye forgive *not* men their trespasses', *neither* will your Father forgive your trespasses'. Luke xvii. 3, 4, Take heed to yourselves': If thy brother trespass against thee', rebuke him'; and if he repent', *forgive* him'. And if he trespass against thee *seven* times in a day', and *seven* times in a day turn again to thee', saying, I *repent*'; thou shalt *forgive* him'. Rom. xii. 19—21, Dearly beloved, *avenge* not yourselves', but rather give place unto wrath': for it is *written, Vengeance* is mine'; I will repay', saith the

Lord'. Therefore, if thine *enemy hunger', feed* him'; if he thirst', give him *drink*': for in so doing' thou shalt heap coals of fire on his head'. Be not overcome of *evil*', but overcome evil' with *good*'.

6. *To Admonish him and bear admonition.*—Lev. xix. 17, Thou shalt not hate thy brother in thine heart': thou shalt in any wise' *rebuke* thy neighbour', and not suffer *sin* upon him'. Ps. cxli. 5, Let the righteous *smite* me', it shall be a *kindness*'; and let him *reprove* me', it shall be an excellent oil, which shall not break my head': for yet my prayer also shall be in their calamities'. Prov. xv. 32, He that *refuseth* instruction' *despiseth* his own *soul*': but he that *heareth reproof* getteth *understanding*'. Prov. xxv. 9, 12, Debate thy cause' with thy neighbour *himself*', and discover not a secret' to *another*'. As an ear-ring of gold', and an ornament of fine gold', so is a *wise* reprover' upon an *obedient* ear'. Prov. xxix. 1, He that, being *often* reproved, *hardeneth* his neck', shall suddenly be *destroyed*', and that without remedy'. Matt. xviii. 15—17, Moreover, if thy brother shall trespass against thee', go and *tell* him his fault between thee and him *alone*': if he shall hear thee, thou hast gained thy brother'. But if he will not hear thee', then take with thee one or two more', that in the mouth of two or three *witnesses*' every word may be established'. And if he shall neglect to hear them', tell it unto the *church*': but if he neglect to hear the church', let him be unto thee as *an heathen* man' and a publican'.

XVII. RELATIVE DUTIES.

1. *Of Husbands.*—Eph. v. 25, 28, *Husbands' love* your wives', even as Christ also loved the church', and gave *himself* for it'. *So* ought men to love their wives' *as* their own bodies': he that loveth his *wife'* loveth *himself*'.

2. *Of Wives.*—Eph. v. 22, *Wives, submit* yourselves unto your own husbands', as unto the Lord'. 24, Therefore, as the *church* is subject unto *Christ'*, *so* let the *wives* be to their own *husbands'* in *every* thing'. Titus ii. 4, 5, Teach the young women to be *sober*', to love their husbands', to love their children', To be discreet', chaste', *keepers* at home', good', *obedient* to their own husbands', that the word of God be not blasphemed'.

3. *Of Parents.*—Deut. iv. 9, Only take heed to thyself', and keep thy soul *diligently*', lest thou forget the things which thine eyes have seen', and lest they depart from thy heart' all the days of thy life; but teach them' thy sons' sons'. vi. 6, 7, And these words, which I command thee this day', shall be in thine *heart*', And thou shalt *teach* them *diligently* unto thy *children*', and shalt talk of them' when thou *sittest* in thine house', and when thou *walkest* by the way', and when thou *liest* down', and when thou *risest up*'. *Ps.* lxxviii. 5—7, For he established a *testimony in Jacob*', and appointed a *law* in Israel', which

he commanded our fathers', that they should make them known to their children'; That the generation to come' might know them', even the children which should be born', who should arise' and declare them to their children'; That they might set their hope in God', and not forget the works of God', but keep his commandments'. Prov. xiii. 24, He that *spareth* the *rod' hateth* his son': but he that *loveth* him' *chasteneth* him *betimes*'. Prov. xix 18, *Chasten* thy son while there is hope', and let not thy soul spare for his crying'. xxii. 6, *Train* up a child' in the way he should go'; and when he is old', he will not depart from it'. xxiii. 13, 14, Withhold not *correction*' from the child'; for if thou *beatest* him with the *rod*' he shall *not* die'. Thou shalt *beat* him with the *rod*', and shalt *deliver* his soul from hell'. Eph. vi. 4, And, ye fathers', *provoke* not your children to wrath': but bring them up in the *nurture*' and *admonition* of the Lord'. 1 Tim. v. 8, But if any provide not for his *own*', and *especially* for those of his own house', he hath *denied* the faith', and is *worse*' than an *infidel*'.

4. *Of Children.*—Lev. xix. 3, Ye shall fear every man his *mother*' and his *father*', and keep' my Sabbaths': I am the Lord' your God'. Deut. xxvii. 16, *Cursed* be he that setteth *light* by his father' or his mother': and all the people shall say', Amen'. Eph. vi. 1—3, *Children*', *obey* your *parents* in the Lord': *for this*' *is* right'. Honour thy father' and mother', (*which is* the first commandment with promise',)

That it may be well with thee', and thou mayest live long on the earth'. 1 Tim. v. 4, But if any widow have children', or nephews', let them learn first to show *piety* at *home*', and to *requite* their parents': for that is good' and acceptable before God'.

5. *Of Masters.*—Deut. xxiv. 14, 15, Thou shalt not *oppress* an hired servant that is poor' and needy', whether he be of thy brethren', or of thy strangers that are in thy land within thy gates': *At* his day thou shalt give him his hire', neither shall the sun' go down upon it'; for he is poor', and setteth his heart upon it': lest he cry against thee unto the Lord', and it be sin unto thee'. Jer. xxii. 13, Woe unto him that buildeth his house by *unrighteousness*', and his chambers by *wrong*'; that useth his neighbour's service *without wages*', and giveth him not for his work'. Eph. vi. 9, And, ye *masters*, do the *same* things unto them', forbearing threatening': knowing that *your* Master also is in heaven'; neither is there respect of persons' with *him*'. Col. iv. 1, *Masters* give unto your servants that which is *just*' and *equal*'; knowing that ye also have a Master' in heaven'.

6. *Of Servants.*—Eph. vi. 5—8, *Servants* be *obedient* to them that are your masters' according to the flesh', with fear' and trembling', in singleness of your heart', as unto Christ': Not with *eye-service* as *men-pleasers'*; but as the servants of Christ, doing *the will of God* from the heart'; With good-will

doing service', as to the Lord' and not to men': Knowing that *whatsoever* good thing any man doeth', the *same*' shall he receive of the Lord, whether he be bond' or free'. Tit. ii. 9, 10, Exhort *servants* to be *obedient* unto their own masters', and to please them well in *all* things'; not answering again'; Not purloining', but shewing all good fidelity'; that they may adorn the doctrine of God our Saviour' in all things'. 1 Pet. ii. 18, *Servants* be *subject* to your *masters'* with all fear'; not only to the good' and gentle', but also to the *froward*'.

7. *Of Magistrates.*—Lev. xix. 15, Ye shall do *no unrighteousness* in *judgment*'; thou shalt not respect the person of the *poor'*, nor honour the person of the *mighty*': but in *righteousness'* shalt thou *judge* thy neighbour'. Deut. i. 16, 17, Hear the causes between your brethren', and judge *righteously'* between every man' and his brother', and the stranger that is with him'. Ye shall not respect *persons* in judgment', but ye shall hear the *small'* as well as the *great*'; ye shall not be afraid of the face of man', for the judgment is God's'. Deut. xvi. 19, Thou shalt not *wrest* judgment'; thou shalt not respect persons', neither take a gift': for a *gift* doth *blind*' the eyes of the *wise'*, and *pervert* the words of the *righteous*'. 2 Chron. xix. 6, 7, Take heed what ye do': for ye *judge* not for *man'*, but for the *Lord*', who is with you' in the judgment'. Wherefore now', *let the fear of* the Lord be upon you'; take heed' *and do it*': for there is no iniquity with the Lord

our God', nor respect of persons', nor taking of gifts'. Ps. lxxxii. 3, 4, *Defend* the *poor* and *fatherless*': do *justice* to the *afflicted*' and *needy*'. *Deliver* the poor' and needy': rid them out of the hand' of the wicked'. Amos v. 24, Let *judgment* run down as waters', and righteousness as a mighty stream'. John vii. 24, *Judge* not according to the appearance', but judge *righteous* judgment'.

8. *Subjects.*—Exod. xxii. 28, Thou shalt not revile the *gods*' (magistrates), nor *curse* the *ruler* of thy people'. Rom. xiii. 1, 5—7, Let every soul be *subject*' unto the *higher* powers'; for there is *no* power' but of *God*': the powers that be' are *ordained* of God'. Wherefore ye must needs be subject, not only for *wrath*', but also for *conscience*' sake'. For, for this cause pay ye tribute also'; for they are God's ministers', attending continually upon this very thing'. Render therefore to *all* their *dues*': tribute' to whom tribute is due': custom' to whom custom'; fear' to whom fear'; honour' to whom honour'. Tit. iii. 1, Put them in mind to be *subject* to *principalities*' and *powers*', to *obey magistrates*', to be ready' to every good work'.

9. *Summary of duties to our neighbour.*—Lev. xix. 16, Thou shalt not go up' and down' as a *tale-bearer*' among thy people'; neither shalt thou stand against the blood of thy neighbour': I am the Lord. 18, *Thou shalt not avenge*' nor bear any *grudge* against *the children of thy* people'; but thou shalt love thy

neighbour as *thyself*: I am the Lord. Zech. vii. 9, 10, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his *brother*: And *oppress* not the *widow*, nor the *fatherless*, the *stranger*, nor the *poor*; and let none of you *imagine* evil against his *brother* in your heart. Zech. viii. 16, These are the things which ye shall do, Speak ye every man the *truth* to his neighbour; execute the judgment of *truth* and *peace* in your gates. Matt. vii. 12, Therefore *all* things whatsoever ye would that men should do to *you*, do ye *even so* to *them*: for *this* is the *law* and the *prophets*. Rom. xii. 14—18, *Bless* them which *persecute* you: bless, and curse not. *Rejoice* with *them* that do rejoice, and *weep* with them that weep. Be of the *same* mind one toward another. Mind not *high* things, but condescend to men of *low* estate. Be not *wise* in your own conceits. Recompense to *no* man *evil* for evil. Provide things *honest* in the sight of *all* men. If it be possible, as much as lieth in you, live *peaceably* with all men. Rom. xiii. 8, Owe no man *any* thing, but to *love* one another; for he that loveth another hath fulfilled the law. Rom. xiv. 13, 16, 19, Let us not, therefore, *judge* one another any more: but judge this rather, that *no* man put a *stumbling-block*, or an *occasion* to fall, in his brother's way. Let not then your *good* be *evil* spoken of. Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. Rom. xv. 1, We then that are strong ought to bear the

infirmities of the *weak*\, and not to please ourselves/. Eph. iv. 25—32, Wherefore, *putting* away *lying*/, speak every man *truth* with his neighbour\: for we are members/ one of another\. Be ye angry/, and sin not\; let not the *sun* go down upon your *wrath*\; Neither give place to the devil\. Let him that *stole*/ steal *no more*\; but rather let him *labour*\, working with his hands the *thing* which is *good*/, that he may have to give to *him* that *needeth*\. Let *no corrupt* communication/ proceed out of your mouth\, but that which is *good*/ to the use of edifying\, that it may minister grace/ unto the hearers\. And *grieve not* the *Holy Spirit* of God/, whereby ye are *sealed* unto the day of redemption\. Let all bitterness, and wrath\, and anger\, and clamour\, and evil-speaking/, be *put away* from you/, with all malice\. And be ye *kind*/ one to another\, tender-hearted/, forgiving one another\, even as God *for Christ's sake*/ hath *forgiven* you\. Eph. v. 1, 2, Be ye therefore *followers* of God/, as dear children\; And walk in love\, as Christ also hath loved us\, and hath given *himself* for *us*\, an *offering* and a *sacrifice* to God/ for a sweet-smelling savour\. 11, And have *no* fellowship with the unfruitful works of darkness/, but rather *reprove* them\. 21, *Submitting* yourselves one to another/ in the fear of God\. Phil. ii. 14, 15, Do all things without murmurings/ and disputings\; That ye may be blameless/ and harmless\, the sons of God without rebuke\, in the midst of a *crooked*\ and *perverse* nation/, *among* whom ye shine as *lights* in the world\. *Col. iii. 8, 9, 12—14*, But now ye also put off all

these; anger', wrath\, malice\, blasphemy\, filthy communication' out of your mouth\. *Lie* not one to another', seeing that ye have put off the *old* man with his deeds\; Put on, therefore, as the *elect* of God, holy\ and beloved', bowels of mercies\, kindness\, humbleness of mind\, meekness', long-suffering\; Forbearing one another\, and forgiving one another', if any man have a quarrel against any\: even as Christ forgave you', so also do ye\. And above all these things' *put on charity*\, which is the bond' of perfectness\. Col. iv. 5, 6, Walk in *wisdom'* toward them that are *without*\, redeeming the time\. Let your speech be *always* with grace', seasoned with salt\, that ye may know how ye ought to answer' *every* man\. Titus iii. 1, 2, Put them in mind' to be ready to *every* good work\; To speak evil of *no* man\, to be no brawlers\, but gentle\, shewing all meekness' unto *all* men\. 1 Pet. ii. 12, 15, 20—23, Having your conversation *honest'* among the Gentiles\; that, whereas they speak evil against you as evil-doers', they may, by your good works, which they shall behold', *glorify* God' in the day of visitation\. For so is the will of God', that with *well-doing*\ ye may put to silence' the *ignorance* of foolish men\ For what glory is it, if, when ye be buffeted for your *faults'*, ye shall take it patiently? but if, when ye do *well*\, and *suffer* for it, ye *take* it patiently', *this* is acceptable with God\. For even *hereunto* were ye called\: because Christ also suffered for us', leaving us an *example*, that ye should *follow his steps*\: Who did no sin\, neither was guile *found in his* mouth\: Who, when he was reviled',

reviled not again\; when he suffered\, he threatened not/; but *committed* himself to him that judgeth righteously\.

XVIII. DUTY OF MINISTERS OF THE GOSPEL, AND DUTY TO THEM.

1. *Duty of Ministers.*—Jer. i. 7, 17, But the Lord said unto me/, Say not, I am a child\: for thou shalt go to all that I shall send thee\, and *whatsoever* I *command* thee/ *thou* shalt *speak*\. Thou therefore gird up thy loins/, and arise\, and speak unto them/ *all* that I command thee\: be not dismayed at their faces/, lest I confound thee before them\. Ezek. ii. 6, 7, And thou, son of man/, be not afraid of them\, neither be afraid of their words\, though briars and thorns be with thee/, and thou dost dwell among scorpions\; be not afraid of their words\, nor be dismayed at their looks/, though they be a rebellious house\. And thou shalt *speak my words* unto them, whether they will *hear*/, or whether they will *forbear*\. Ezek. xxxiii. 7—9, So thou, O son of man/, I have set thee a *watchman* unto the house of Israel\: therefore thou shalt hear the word at *my* mouth/, and warn them from *me*\. When I say unto the wicked/, O wicked man/, thou shalt surely die\; if thou dost not speak to warn the wicked from his way/, that wicked man shall die in his iniquity\; but *his blood*/ will I require at *thine* hand\. Nevertheless, *if* thou warn the wicked of his way to turn

from it'; if he do not turn from his way', he shall die in his iniquity'; but thou hast delivered' thy soul'. Mal. ii. 1, 6, 7, And now, O ye priests', this commandment is for you'. The law of *truth* was in his mouth', and *iniquity* was not found in his lips': he walked with me in peace' and equity', and did turn many away from iniquity'. For the *priest's* lips should keep *knowledge*', and they should seek the law' at his mouth': for *he* is the *messenger'* of the Lord of hosts'. Matth. xxviii. 18—20, And Jesus came and spake unto them, saying, All *power* is given unto me in heaven' and in earth'. Go ye, *therefore*, and *teach* all nations', baptizing them in the name of the Father', and of the Son', and of the Holy Ghost'; Teaching them to observe *all* things *whatsoever* I have commanded you': and, lo, I am with you alway', unto the end of the world', Amen'. Acts xx. 20, 26—28, I kept back *nothing* that was profitable unto you', but have showed you', and have taught you publicly', and from house to house'. Wherefore I take you to record this day', that I am *pure* from the blood of all men', For I have not shunned to declare unto you' *all* the counsel of God'. Take heed, therefore, unto yourselves', and to *all* the flock over which the Holy Ghost hath made you overseers', to *feed* the church of God, which he hath purchased with his own blood'. 1 Cor. iii. 9—11, For we are labourers together with God': ye are God's husbandry'; ye are God's building'. *According to the* grace of God which is given unto me', *as a wise* master-builder, I have laid the foundation',

and another buildeth thereon'. But let every man take heed' *how* he buildeth thereon'. For *other* foundation can no man lay than that is laid', which is Jesus Christ'. 1 Cor. ix. 16, For though I preach the gospel, I have nothing to glory of'; for *necessity* is laid upon me'; yea, woe is unto me' if I preach not the gospel'. 2 Cor. iv. 2, 5, Not walking in craftiness', nor handling the word of God deceitfully'; but, by *manifestation* of the truth', commending ourselves to every man's conscience in the sight of God'. For we preach not ourselves', but Christ Jesus the Lord'; and ourselves' *your servants* for Jesus' sake'. 2 Cor. vi. 3, 4, Giving no offence in *any* thing', that the ministry be not blamed': But in *all* things' *approving* ourselves as the ministers of God'. 1 Tim. iv. 12, 13—15, 16, Be thou an *example* of the believers, in word', in conversation', in charity', in spirit', in faith', in purity'. Give attendance to reading', to exhortation', to doctrine'. *Meditate* upon *these* things', give thyself *wholly* to them', that thy *profiting* may appear to all'. Take heed unto thyself', and unto the doctrine'; continue in them': for in doing this thou shalt both save thyself', and them that hear thee'. 2 Tim. ii. 15, *Study* to shew thyself approved unto God', a workman' that needeth not to be ashamed', rightly dividing' the word of truth'. 2 Tim. ii. 22—25, Follow righteousness', faith', charity', peace', with them that call on the Lord out of a pure heart'. But foolish' and unlearned *questions avoid*', knowing that they do gender strifes', *And the servant* of the Lord' must not strive'; but

be *gentle'* unto all men', apt to teach', patient'; In *meekness* instructing those that oppose themselves'; if God peradventure will give them repentance' to the acknowledging of the truth'. 2 Tim. iv. 2, 5, Preach the word', be instant *in* season', *out* of season'; reprove', rebuke', exhort', with all long-suffering and doctrine'. *Watch* thou in *all* things', endure afflictions', do the work of an evangelist,' make full proof of thy ministry'. Titus i. 7—9, A *bishop* must be blameless', as the steward of God'; not self-willed', not soon angry', not given to wine', no striker', not given to filthy lucre'; But a lover of hospitality', a lover of good men', sober', just', holy', temperate'; Holding fast the faithful word' as he hath been taught', that he may be able by sound doctrine' both to exhort and to convince' the gainsayers'. Titus ii. 1, 7, 8, Speak thou the things' which become sound doctrine': In *all* things shewing *thyself* a pattern of good works'; in doctrine' showing uncorruptness', gravity', sincerity'. Sound speech that cannot be condemned'; that he that is of the contrary part' may be ashamed', having no evil thing' to say of you'. 1 Pet. v. 2—4, *Feed* the flock of God' which is among you', taking the oversight thereof, not by constraint', but willingly'; not for filthy lucre', but of a ready mind'; Neither as being *lords* over God's heritage', but being *ensamples* to the flock'; And when the *chief* Shepherd shall appear', ye shall receive a crown of glory that fadeth not away'.

2. *Duty to Ministers* of the Gospel.—Rom. xv.

27, 30, It hath pleased them verily`; and their debtors' they are`. For if the Gentiles have been made partakers of their *spiritual* things', their *duty* is also to *minister* unto them in *carnal* things`. Now, I beseech you, brethren, for the Lord Jesus Christ's sake`, and for the love of the Spirit', that ye strive together with me in your *prayers* to God for me`. 1 Cor. iv. 1, Let a man *so account* of us' as of the ministers of Christ`, and stewards of the mysteries of God`. 1 Cor. ix. 11, 13, 14, If we have sown unto you *spiritual* things', is it a great thing if we shall reap` your *carnal* things'? Do ye not know, that they which minister about holy things` live of the things of the temple'? and they which wait at the altar` are partakers with the altar'? *Even so* hath the Lord ordained, That *they* which preach the gospel' should *live of* the *gospel*`. 1 Cor. xvi. 16, *Submit* yourselves unto such`, and to every one that helpeth with us', and laboureth`. Gal. vi. 6, Let him that is taught in the word' *communicate* unto him that teacheth in *all good things*`. Phil. ii. 29, *Receive* him, therefore in the Lord' with *all gladness*`, and hold such' in *reputation*`. 1 Thes. v. 12, 13, 25, We beseech you, brethren, to *know* them which labour among you`, and are over you in the Lord', and admonish you`; And to *esteem* them *very highly* in *love*' for their work's sake`. Brethren', *pray* for us`. 1 Tim. v. 17, Let the elders that rule well' be counted worthy of *double honour*`, especially *they* who labour in the word' and doctrine`. Heb. xiii. 7, 8, *Remember* them which have the rule over you`, who

have spoken unto you the word of God`; whose faith follow`, considering the end' of their conversation`; Jesus Christ` the same yesterday`, and to-day', and for ever`. 17, 18, *Obey* them that have the rule over you', and *submit* yourselves`: for they watch for your souls', as they that must give account`, that they may do it with joy`, and not with grief': for that is unprofitable for you`: *Pray* for us`.

OF LIFE.

1. *Its Shortness.*—Job ix. 25, 26, Now my days are *swifter'* than a *post`*; they see no good`. They are passed away' as the *swift* ships;` as the eagle' that hasteth to the prey`. xiv. 1, 2, Man that is born of a woman is of *few* days', and *full* of trouble`. He cometh forth like a flower', and is cut down`: he *fleeth* also as a *shadow'* and continueth not`. Ps. xxxix. 4, 5, Lord make me to know mine *end`*, and the *measure* of my days', what it is`; that I may know' how *frail* I am`. Behold, thou hast made my days as an *hand-breadth'*, and mine age is as *nothing* before thee`: verily every man at his *best'* state is altogether *vanity`*. xc. 10, The days of our years' are threescore years and ten`; and if by reason of strength they be fourscore years', yet is their strength labour' and sorrow`: for it is *soon* cut off', and we *fly* away`.

2. *Its Uncertainty.*—Prov. xxvii. 1, Boast not

thyself of *to-morrow*; for thou knowest not what a *day* may bring forth. Luke xii. 16—21, And he spake a parable unto them, saying, The ground of a certain rich man brought forth *plentifully*: And he *thought* within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, *This* will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods: And I will say to my soul, *Soul*, thou hast *much* goods laid up for *many* years; take thine *ease*, eat, drink, and be merry. But God said unto him, Thou *fool! this night* thy *soul* shall be *required* of thee: then *whose* shall those things be which thou hast provided? *So* is *he* that layeth up treasure for *himself*, and is not rich toward *God*. James iv. 13—15, Go to now, ye that say, *To-day*, or *to-morrow*, we will go into such a city, and continue there a *year*, and buy and sell, and get gain; Whereas ye know not what shall be on *the morrow*: for *what* is your life? It is even a *vapour* that appeareth for a little time, and then *vanisheth* away. For that ye ought to say, *If* the *Lord will*, we shall live, and do this, or that.

OF DEATH.

1. *Its Certainty.*—Job xxx. 23, For I *know* that thou wilt bring me to *death*, and to the *house appointed for all living*. Ps. lxxxix. 48, What man is *he that liveth*, and shall not see *death*? shall he de-

liver his soul from the hand of the *grave*? Isa. li. 12, I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a *man* that shall *die*, and of the *son* of man which shall be made as *grass*? Heb. ix. 27, It is *appointed* unto men *once* to *die*, but after this the judgment.

2. *Difference between the death of the righteous and the wicked.* — Ps. xxxvii. 37, 38, Mark the *perfect* man, and behold the *upright*: for the *end* of *that* man is *peace*. But the *transgressors* shall be *destroyed* together; the *end* of the *wicked* shall be *cut* off. Prov. xiv. 32, The *wicked* is *driven* away in his wickedness: but the *righteous* hath *hope* in his *death*. Isa. xiv. 9, 15, *Hell* from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. Thou shalt be brought down to *hell*, to the sides of the *pit*. Luke xvi. 22, 23, And it came to pass, that the beggar died, and was *carried* by the *angels* into *Abraham's* bosom: the rich man also died, and was *buried*: And in *hell* he lifted up his eyes, being in *torments*, and seeth Abraham afar off, and Lazarus in his bosom.

OF THE RESURRECTION.

Luke xx. 37, 38, Now that the dead are raised, *even Moses* shewed at the bush, when he calleth

the Lord the God of Abraham', and the God of Isaac', and the God of Jacob'. For he is not a God of the *dead'* but of the *living'*: for all live' unto him'. John v. 28, 29, Marvel not at this': for the hour is coming, in the which *all* that are in the *graves'* shall *hear* his voice', And shall come forth'; they that have done good' unto the *resurrection* of life'; and they that have done evil', unto the *resurrection* of damnation'. John vi. 40, And this is the will of him that sent me, that every one which seeth the Son', and believeth on him', may have everlasting life': and I will *raise* him up' at the last day'. Acts xxiv. 15, There shall be a *resurrection* of the *dead'*, both of the *just'* and *unjust'*. 1 Cor. xv. 51—54, Behold, I shew you a mystery'; We shall not all sleep', but we shall all be *changed'*, In a moment', in the twinkling of an eye', at the last trump'; (for the trumpet shall sound;) and the *dead* shall be *raised* incorruptible', and we shall be changed'. For this *corruptible'* must put on *incorruption'*, and this *mortal'* must put on *immortality'*. So when this corruptible' shall have put on incorruption', and this mortal shall have put on immortality', then shall be brought to pass the saying that is written', *Death'* is swallowed up' in victory'.

XIX. OF THE LAST JUDGMENT', AND ITS CONSEQUENCES TO THE WICKED' AND THE RIGHTEOUS'.

Ps. ix. 17, The *wicked* shall be *turned* into *hell, and all the nations* that *forget* God'. Ps. xv.

Thou wilt shew me the *path* of life': in thy presence is fulness of joy'; at thy right hand' there are pleasures for evermore'. Eccles. xi. 9, Rejoice, O young man', in thy youth', and let thy heart cheer thee' in the days of thy youth', and walk in the ways' of thine heart', and in the sight' of thine eyes': but *know* thou', that for *all these things*' God will bring thee into *judgment*'. Eccles. xii. 14, For God shall bring *every* work into judgment', with every *secret* thing', whether it be good' or whether it be evil'. Isa. xxxv. 10, And the *ransomed* of the Lord shall return' and come to Zion with songs', and *everlasting joy*' upon their heads': they shall obtain joy' and gladness', and sorrow' and sadness' shall flee away.' Matt. xii. 36, But I say unto you, That *every idle word* that man shall speak', they shall give account *thereof* in *the day of judgment*'. Matt. xiii. 41—43, The Son of man shall send forth his angels, and they shall gather out of his kingdom' all things that *offend*', and them' which do iniquity', And shall cast them into a furnace of fire': there shall be wailing' and gnashing of teeth'. *Then* shall the *righteous shine* forth as the *sun*' in the kingdom of their Father'. Who hath ears to hear', let him hear'. Matt. xxv. 31—46, When the Son of man shall come in his glory', and all the holy angels with him', then shall he sit' upon the throne' of his glory'. And before him' shall be gathered *all nations*'; and he shall separate them one from another', as a shepherd *divideth his* sheep' from the goats': And he shall set *the sheep* on his *right* hand', but the goats on the

left. Then shall the King say unto them on his right hand', Come', ye *blessed* of my Father', inherit the kingdom prepared for you' from the foundation of the world': For *I* was an hungered', and ye gave *me* meat': I was thirsty', and ye gave me drink': I was a stranger', and ye took me in': Naked', and ye clothed me': I was sick', and ye visited me': I was in prison', and ye came unto me'. Then shall the righteous answer him saying, Lord', when saw we *thee* an hungered', and fed thee'? or thirsty', and gave thee drink'? When saw we thee a stranger', and took thee in'? or naked', and clothed thee'? Or when saw we thee sick', or in prison', and came unto thee'? And the King shall answer' and say unto them', Verily' I say unto you', Inasmuch as ye have done it unto one of the *least* of these my *brethren'*, ye have done it unto *me'*. Then shall he also say unto them on the left hand', *Depart* from me', ye *cursed'*, into *everlasting fire'*, prepared for the devil' and his angels': For I was an hungered', and ye gave *me* no meat': I was thirsty', and ye gave me no drink': I was a stranger', and ye took me not in': naked', and ye clothed me not': sick', and in prison', and ye visited me not'. Then shall they also answer him, saying, Lord, when saw we *thee* an hungered', or athirst', or a stranger', or naked', or sick', or in prison', and did not minister unto thee'? Then shall he answer them saying', Verily I say unto you, Inasmuch as ye did it not to *one* of the *least* of these', ye did it not to *me'*. And *these* shall go away *into everlasting punishment'*: but the righteous' into

life eternal. John xii. 48, He that rejecteth me, and receiveth not my words, hath one that judgeth him: the *word* that I have spoken, the *same* shall *judge* him in the *last day*. Acts xvii. 30, 31, And the times of this ignorance God winked at; but now *commandeth all men* every where to *repent*: Because he hath *appointed* a day in the which he will *judge* the *world* in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Rom. xiv. 10—12, But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall *all* stand before the *judgment-seat* of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give account of *himself* to God. 1 Cor. ii. 9, But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Col. iii. 4, When Christ, who is our life, shall appear, then shall ye also appear with him in *glory*. 2 Thes. i. 6—10, Seeing it is a righteous thing with God to recompense *tribulation* to them that trouble you; And to you who are troubled *rest* with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: *Who shall* be *punished* with everlasting destruction *from the* presence of the Lord, and from the glory

of his power\; When he shall come to be glorified in his saints\, and to be admired in all them that believe' (because our testimony among you was believed) in that day\. 2 Pet. iii. 7, 10—14, But the heavens and the earth which are now', by the same word are kept in store\, reserved unto fire against the day of *judgment*' and *perdition* of *ungodly* men\. But the day of the Lord will come' as a *thief* in the night\; in the which the heavens shall pass away with a great noise\, and the elements shall melt with fervent heat\, the earth also\, and the works that are therein', shall be burnt up\. Seeing then that *all* these things shall be *dissolved*', what manner of persons ought ye to be in all holy conversation' and godliness\; Looking for' and hasting unto the coming of the day of God\, wherein the heavens, being on fire', shall be dissolved\, and the elements' shall melt with fervent heat? Nevertheless we', according to his promise', look for new heavens\ and a new earth', wherein dwelleth righteousness\. Wherefore, beloved, seeing that ye look for *such* things', be *diligent* that ye may be found of him in peace\, without spot', and blameless\. Rev. iii. 21, To *him* that *overcometh* will I grant to sit with me in my *throne*\, even as *I* also overcame\, and am set down with my Father' in his throne\. Rev. xx. 11—15, And I saw a great white throne', and him that sat on it\, from whose face' the earth\ and the heaven' fled away\; and there was found no place' for them\. And I saw the *dead*', *small\ and great*', stand before God\: and the books were opened\; and another book was opened', which

is the book of life\: and the *dead* were *judged* out of those things which were written in the books/, according to their works\. And the sea gave up the dead/ which were in it\; and death\ and hell/ delivered up the dead which were in them\: and they were judged every man/ according to their works\. And death\ and hell/ were cast into the lake of fire\. This is the second death. And *whosoever* was not found written in the *book* of *life*/ was cast into the lake of *fire*\. Rev. xxi. 4, 8, And *God* shall wipe away all tears/ from their eyes\; and there shall be no more death\, neither sorrow/, nor crying\, neither shall there be any more pain\: for the former things/ are passed away\. But the fearful\, and unbelieving/, and the abominable/, and murderers/, and whoremongers\, and sorcerers\, and idolators\, and all liars,/ shall have their part in the lake which burneth with fire/ and brimstone\: which is the second death\. Rev. xxii. 5, And there shall be *no night* there\; and they need no candle\, neither light of the sun/; for the Lord God giveth them *light*\: and they shall *reign* for ever/ and *ever*\.

APPENDIX.

EXPLANATION OF THE PRINCIPAL PROPER NAMES MENTIONED IN SCRIPTURE.

The names in Scripture, both of persons and of places, are remarkable for their significancy, not having been given in an arbitrary or indifferent manner, but were given to express some peculiar circumstance, either relating to the person so named, to his disposition, or to some event connected with his history. In some instances, names were given, 1. Directly by God, as *Adam*, *Israel*. The meaning of these names will strikingly show with what peculiar propriety they were imposed. Thus, the name, *Adam*, given by God to our first parents, Gen. v. 2, signifies *earth*, or *red earth*, being expressive of their origin, so that every time their name was mentioned, they received a lesson of humility, and an intimation that "their foundation was in the dust," Job iv. 19. *Israel* means a prince with God, because Jacob "by his strength had power with God," Hos. xii. 3. Wherefore *God said*, "Thy name shall be called no more *Jacob, but Israel*, for as a prince hast thou power

with God and with men, and hast prevailed," Gen. xxxii. 28. 2. Names were also given by a spirit of prophecy, as *Jesus*, which means a Saviour, and *Emmanuel*, God with us,—"And she shall bring forth a son', and she shall call his name JESUS'; for he shall save his people' from their sins'. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet', saying', Behold a *virgin* shall be with child', and shall bring forth a son', and they shall call his name *Emmanuel'*; which, being interpreted, is, God with us,") Matth. i. 21—23. And, 3. Sometimes names were imposed by men, as *Manasseh*, which means forgetfulness. For, said Joseph, "God hath made me forget all my toil." Gen. xli. 51. *Samuel* signifies "asked of God," and he was so named by his mother, "Because she asked him of the Lord," 1 Sam. i. 20. Ichabod means, "where is the glory." And she named the child Ichabod, saying, "The glory is departed from Israel," 1 Sam. iv. 21, 22. ("because the ark of God was taken.") The significancy and propriety of Jacob's name, as descriptive of his character and disposition, is pathetically adverted to by his brother Esau. After Jacob had by deceit obtained the prophetic blessing of his father Isaac, when Esau knew it, he said, "Is not he *rightly* named Jacob? for he hath supplanted me these two times: he took away my birthright, and, behold, now he hath taken away my blessing," Gen. xxvii. 36. The name Jacob signifying a "supplanter." A *pointed* allusion is made by Abigail to the propriety *of her husband's* name, "As his name is, so is he:

Nabal," (that is, a fool) "is his name, and folly is with him," 1 Sam. xxv. 25.

With regard to the names of places, they were often given to commemorate some remarkable event that happened at them. Thus, when Abraham, at the Divine command, was about to offer up his son Isaac, and when, by the Divine command, he was stayed from slaying him, and saw a ram provided by God in stead, "Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh." That is, the Lord will see, or provide:—"as it is said to this day, In the mount of the Lord it shall be seen," Gen. xxii. 14. And when the children of Israel murmured because "there was no water for the people to drink," Moses "called the name of the place Massah", that is, Temptation, "and Meribah," that is, Contention, "because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" Exod. xvii. 7.

It may be proper to remark, that some persons in Scripture had two names, and they are occasionally called by the one and sometimes by the other. Thus Matthew was called Levi; Peter was called Simon; Saul was the Jewish name of the great apostle of the Gentiles, while his Roman name was Paul. Many names also in the Old Testament are differently spelled in the New, being taken from the *Greek version* of the Old Testament, as Esaias for *Isaiah*; Jeremy for Jeremiah. In some parts of the

New Testament the Latin form of names has been retained,—thus, we have Marcus for Mark; Silvanus for Silas; and Timotheus for Timothy.

It may be also noticed, that those names which either begin with *je*, or end with *el*, or *iah*, have always a relation to God, as Jehoida, praise, or knowledge of the Lord, 1 Kings i. 8. Jehoshophat, the Lord will judge, 1 Kings xxii. 41. Bethel, the house of God, Gen. xxviii. 17, 19. Peniel, the face of God, Gen. xxxii. 30. Isaiah, salvation of the Lord, Isa. i. 1. Jeremiah, exaltation of the Lord, Jer. i. 1.

Aaron, means, a mountain of strength, teaching, or a teacher.
Abaddon, destruction, the destroyer.
Abdiel, the servant of God.
Abed-nego, servant of Nego, or light.
Abel, vanity, vapour, mourning.
Abel-Mizraim, the mourning of the Egyptains, Gen. l. 11.
Abiathar, excellent, or surviving father.
Abib, green fruits.
Abidah, father of knowledge.
Abidon, my father is judge,
Abiel, God is my father.
Abiezer, my father's help.
Abigail, my father's joy.
Abihu, he is my father.
Abijah, Jehovah is my father.
Abimelech, father of the king, my father the king, or *my father* is king.

Abinadab, my father is a willing prince.
Abinoam, father of beauty, or my father is beautiful.
Abiram, a high father, or father of fraud.
Abner, father of light, or father's lamp.
Abram a high father, the father of elevation.
Abraham, the father of a great multitude.
Absalom, father of perfect peace.
Aceldama, the field of blood, Acts i. 19.
Achan, bruising, he that troubles.
Adam, earthy, or red earth.
Adoni-bezek, the Lord of lightning, or the Lord of Bezek, (for he was king of that city.)
Adonijah, my master is the Lord.
Adoniram, my Lord is most high.
Adoni-zedek, Lord of equity, or justice.
Adrammelech, the glory of the king.
Adrammyttium, the court of death.
Agur, a stranger, or gathering.
Ahab, the brother of the father.
Ahasuerus, prince, head, or chief.
Ahaziah, vision of the Lord,
Ahimelech, brother of my king,
Ahimoth, brother of death.
Ahithophel, brother of ruin, or folly.
Ahitub, brother of goodness.
Aholibamah, every tabernacle is exalted.
Ajalon, chain, strength, a stag.
Alexander, (is a Greek word, and signifies) a helper of men, or one that turns away evil.
Alleluia, praise the Lord, or praise to the Lord.
Amalek, a people that uses ill, or that strikes.

Amaziah, the strength of the Lord.
Amminadab, my people is free, liberal, or princely.
Amnon, faithful and true.
Ananias, the cloud of the Lord.
Andrew, a stout strong man.
Andronicus, a victorious man.
Anna, afflicted, humble.
Antioch, equal to, or against a chariot.
Apollyon, destruction, a destroyer.
Aquila, an eagle.
Arabia, desert, evening raven.
Ararat, the curse of trembling.
Archelaus, prince of the people.
Archippus, master of the horse.
Arcturus, gathering together.
Areopagus, Mars hill, or town.
Aretas, pleasant, virtuous.
Armageddon, hill of Megiddo, destruction of troops.
Asa, physic, or physician.
Asahel, work of God.
Asaph, gatherer, finisher.
Asher, happy, or blessedness.
Ashtaroth, flocks, riches.
Asia, muddy, boggy.
Askelon, neighing, fire of infamy.
Asyncritus, incomparable.
Athaliah, bar of the Lord.
Augustus, increased, majestic.
Azariah, help or court of the Lord.
Azotus, pouring, pillage, theft.

Baal, Lord, husband, an idol
Baalah, her idol, a lady.
Baal-berith, Lord of the covenant.
Baalim, idols, lords, false gods.
Baalzebub, or Bielzebub, lord of flies.
Babel, Babylon, mixture, confusion.
Baca, mulberry trees.
Balaam, swallower, or destruction of the people.
Balak, a wrester.
Barabbas, son of the father.
Barachias, blesser of the Lord.
Barak, thunder.
Barjona, son of Jonas.
Barnabas, son of prophecy or consolation.
Bartholomew, son of the suspender of the waters.
Bartimeus, son of the perfect.
Baruch, blessed, kneeling.
Barzillai, made of iron.
Bashan, in ivory, change, or sleep.
Bathsheba, daughter of the oath.
Beer, a well.
Beer-la-hai-roi, the well of him that liveth and seeth me.
Beersheba, the well of the oath.
Bel, ancient, nothing.
Belial, without profit, wicked, devil.
Belshazzar, master of the secret treasure.
Ben, son.
Benjamin, son of the right hand.
Benoni, son of my sorrow.
Bernice, bringer of victory.

Bethesda, house of mercy, pouring, or affli
Bethlehem, house of bread or war.
Bethphage, house of early figs.
Bethsaida, house of fruit.
Bethshemesh, house of the sun.
Bethuel, worship of God.
Beulah, married.
Bildad, old friendship.
Bilhah, old, troubled, spreading.
Bithynia, inner country, violent haste.
Blastus, sprouting.
Boanerges, sons of thunder.
Boaz, Booz, in strength.
Bochim, weepers.
Bozrah, in distress.

Caiaphas, seeking, vomiting, a rock.
Cain, possession.
Caleb, basket, hearty, dog.

Chaldea, cutting with the teeth.
Chios, opening.
Chorazin, the mysteries.
Cush, black,
Cushan, Ethiopia.
Cyprus, fairness.

Dagon, corn, fish.
Damascus, similitude of burning.
Dan, judgment.
Daniel, judgment of God.
David, dear, beloved, uncle.
Deborah, word, oracle, thing, bee.
Decapolis, ten cities.
Demetrius, belonging to Ceres.
Diotrephes, nourished by Jupiter.
Dorcas, female of a roe-buck.

Easter, the name of a Saxon goddess,—the word in Acts xii. 4, is properly passover.
Ebed-melech, servant of the king.
Eben-ezer, stone of help.
Eden, delight, pleasure.
Edom, red.
El-beth-el, the God of Bethel.
Eleazar, help of God.
Eli, Eloi, my God.
Eliab, God my father.
Elias, or Elijah, my God is the Lord.
Elihu, himself is my God.
Eliphaz, endeavour of God.

Elizabeth, oath of God.
Elisha, salvation of God.
Elkanah, God is jealous.
Engedi, well of the goats, or happiness.
Enoch, teaching, dedicated.
Enos, miserable, desperate, fallen man.
Ephraim, very fruitful.
Ephratah, abundance.
Esau, perfectly formed.
Esek, contention.
Eshcol, a bunch of grapes.
Esther, a star, excellent myrtle.
Ethiopia, burnt face.
Eve, living.
Euphrates, fructifying.
Ezekiel, God is my strength.
Ezra, a helper or count.

Felix, happy.
Festus, joyful.

Gabriel, God is my excellency.
Gad, a troop.
Galilee, heap, rolling, wheel.
Gath, wine press.
Gedaliah, greatness of the Lord.
Gethsemane, valley or press of oil.
Gideon, bruising.
Gilead, heap of witness.
Gomorrah, a rebellious people.
Goshen, approaching.

Habbakkuk, embracer, a wrestler.
Hagar, a stranger, fearing.
Haggai, a solemn feast.
Ham, heat, brownness.
Haman, noise, preparation.
Hannah, gracious.
Hazael, beholding God.
Heber, a passer over, as Abraham, from passing over the river Euphrates to dwell in Canaan, was called the Hebrew.
Heman, trouble, tumult.
Hephzibah, my delight is in her.
Herod, glory of the skin.
Hezekiah, the strength of the Lord, or strong in the Lord.
Hiel, life of God.
Hierapolis, holy city.
Hiram, exaltation of life.
Hobab, favoured, beloved.
Horeb, dry, desert, ruinous.
Hosea, a saviour, or salvation.
Hushai, haste, silence, shame.

Jabez, sorrow or trouble.
Jacob, a supplanter.
JAH, everlasting, self-existent.
Japheth, persuasion, enlargement.
Jazer, helper.
Ichabod, where is the glory.
Jehoahaz, the Lord sees, or takes possession.
Jehoiada, praise, or knowledge of the Lord.

Jeremiah, exaltation of the Lord.
Jericho, his moon, his smell.
Jeroboam, the contender, fighting against t
Jerubbaal, let Baal plead, or defend his ca
Jerusalem, vision of perfect peace.
Jeshurun, upright, or righteous.
Jesse, my present.
Jesus, a Saviour.
Jews, people of Judah.
Jezreel, seed of God.
Immanuel, God with us.
India, his praise.
Joannah, grace, or gift of the Lord.
Job, weeping, sobbing, hated.
Jochebed, glory of the Lord.
Joel, willing, commanding, swearing,
Johanan, John, grace of the Lord.
Jonah, a dove, oppressing.
Jonathan, the Lord hath given.

Iscariot, man of the bag, hire, or murder.
Ishmael, God will hear.
Israel, a prince with God.
Issachar, hire, recompense.
Italy, calves.
Ithiel, God with me.
Jubilee, sounding of the trumpet.
Judah, the praise of the Lord.
Jupiter, Lord and helping father.

Kadesh, holiness.
Kedar, blackness, sorrow.
Kemuel, God has raised him.
Kidron, obscurity.
Kohath, assembly, obedience.
Korah, bald, frozen, calling.

Laban, white, shining.
Lamech, stricken, poor, debased.
Laodicea, just people.
Lazarus, helpless, helped of God.
Leah, wearied.
Lebanon, white, frankincense.
Lemuel, God with them.
Levi, joined, associated.
Lo-ammi, not my people.
Lo-ruhamah, not having obtained mercy.
Lot, wrapped up, or myrrh.
Lucas, Luke, Lucius, light-giving, luminary.
Lucifer, morning-star, light-bringer.
Lycaonia, full of wolves.

Macedonia, lifted up.
Maher-shalal-hash-baz, hastening to the spoils, he hastens to the prey.
Mammon, riches, multitude.
Manasseh, forgetfulness.
Manoah, rest, a present.
Mark, Marcus, polite, shining.
Mars-hill, the court-hall at Athens.
Martha, becoming bitter.
Mary, bitterness, or myrrh of the sea.
Massah, temptation, trial.
Matthias, gift of the Lord.
Matthew, given of the Lord.
Megiddo, declaring, precious fruit.
Mehetabeel, how good is God!
Melchizedec, king of righteousness.
Mene, he has numbered.
Marisa, bitter, provoking.
Mercurius, merchant, the name of an idol god.
Meshech, drawn by force.
Mesopotamia, between two rivers.
Messiah, anointed.
Methuselah, his death produces, or, at his death shall be the breaking out, viz. of the flood.
Micah, poor, humble.
Michael, Micaiah, Michaiah, who is like God?
Miriam, Mary, exalted, bitterness of the sea, lady of the sea.
Mizraim, Egypt, tribulation.
Moab, of the father.
Molech, Malchus, the king.

Mordecai, bitter bruising, contrition.
Moriah, doctrine, fear of the Lord.
Moses, drawn, or taken out of the water.

Naaman, comely, pleasant, agreeable.
Nabal, a fool, senseless.
Naboth, fruits, words, prophecies.
Nahum, comforter.
Naomi, beautiful, my comely one.
Naphtali, my wrestling.
Nathanael, gift of God.
Nazareth, kept, flower, branch, separated.
Nebuchadnezzar, Nebo's conqueror of treasures, trouble of judgment.
Nebuchadrezzar, Nebo's roller of treasures.
Nebuzar-adan, Nebo's winnower of lords, or judgment.
Nehemiah, comfort of the Lord.
Nethinims, given, consecrated.
Nicodemus, conqueror of the people.
Nimrod, rebellious.
Nineveh, pleasant, handsome.
Noah, rest, or consolation.
Nod, vagabond, wandering.

Obadiah, servant of the Lord.
Obed, servant.
Obed-edom, servant of Edom.
Onesimus, profitable.
Othniel, the time of God.

Padan-aram, palace of Syria, or Syria of the two, *i. e.* rivers.
Paron, beauty, glory.
Patmos, turpentine, tree, squeezing.
Paul, little, or worker.
Pedaiah, redemption of the Lord.
Peleg, division.
Peniel, Penuel, Phanuel, face of God.
Peninnah, pearl, precious stone.
Perizzites, scattered in villages.
Persians, Persia, Parthians, divided, horsemen.
Peter, a rock, or stone.
Pharaoh, the revenger, the crocodile.
Philadelphia, love of brethren.
Philemon, affectionate.
Philetus, beloved, escaped.
Philip, Philippi, love, or lover of horses.
Philistines, Palestine, rolling, wrapping, digging, searching.
Pilate, armed with darts.
Pisgah, hill, height, fortress.

Quartus, the fourth.

Raamah, thunder, bruising.
Rab, master, Rabbi, my master.
Rachel, a sheep.
Rahab, proud, quarrelsome.
Ramah, high, lofty.
Rameses, thunder.

Rebekah, pacified.
Rehoboam, enlarger of the people.
Remaliah, the Lord exalts, or rejects.
Reuben, a vision of the sun.
Rhoda, Rhodes, a rose.
Rome, height, strength.
Rufus, red.
Ruhamah, having obtained mercy.
Ruth, satisfied.

Salamis, peaceful.
Salem, Salim, Salmone, Salome, peace, perfect reward.
Samaria, guard, prison.
Samson, his son, service.
Samuel, asked of, and lent to the Lord.
Sanballat, secret bush, or enemy.
Sapphira, relation, book.
Sarah, lady or princess, Sarai, my lady.
Satan, burning, adversary.
Saul, demanded, lent, sepulchre.
Scythian, bowman.
Seir, hairy, goat, tempest.
Sennacherib, back of the sword, drought, or solitude.
Seth, placed, appointed.
Sharon, a princely plain.
Shelemiah, perfection, peace, reward of the Lord.
Shem, name, or renown.
Shiloah, Siloam, sent.
Shiloh, peace, salvation.
Shushan, Susanna, lily, rose, joy.
Simeon, Simon, hearing, obedient.

Sin, Sinai, a bush.
Sion, tumult, noise.
Sodom, their secret; in the Arabic it signifies hidden pit, anxious desire, repentance.
Solomon, peace, perfection, peaceable.
Sosthenes, strong, saviour.
Spain, precious, rabbits.
Stephanas, Stephen, a crown.
Syracuse, violent, drawing.

Tabeel, God is good.
Tabitha, wild goat, clear-sighted.
Tabor, choice, purity.
Tammuz, concealed, the name of an idol god.
Tarshish, blue, coloured, making poor.
Tekel, weight, weighing.
Teraphim, images, reproach.
Tertullus, a cheat, an impostor.
Theophilus, a lover of God.
Thessalonica, victory over the Thessalonians.
Thomas, a twin, sound.
Tiglath-pilezer, the captivating work of Pul the Assyrian, or the wonderful binder of captives.
Timeus, Timon, perfect, honourable, admiration.
Timotheus, Timothy, honoured of God.
Titus, honourable.
Tobiah, goodness of the Lord.
Tophet, a drum; the name of a place near Jerusalem where children were burnt as offerings to the *idol Molech,* and drums beat to drown their cries, *Isa. xxx. 33; Jer.* vii. xix.

Trophimus, well educated.
Tryphena, delicious.
Tryphosa, very shining.
Tubal, the world, confusion.
Tubal-cain, Cain shall be brought back, worldly possession.

Ur, light, fire, a valley.
Uriah, Urijah, light of the Lord.
Uriel, God is my light.
Urim and Thummim, lights and perfections.
Uz, counsel.
Uzziah, the strength of the Lord, or the Lord is my strength.
Uzziel, the strength of God.

Vashti, a drinker.

Zaccheus, just, justified.
Zachariah, memory of the Lord.
Zadok, righteous, justified.
Zarephath, casting of metals, a crucible, refining.
Zebedee, the Lord is my portion.
Zebulun, dwelling.
Zedekiah, righteousness of the Lord.
Zelophehad, the shadow of fear.
Zelotes, full of zeal and jealousy.
Zephaniah, the secret of the Lord.
Zerubbabel, stranger in Babylon.
Zeruiah, chains of the Lord.
Zidon, *fishing*, hunting, venison.

Ziklag, measure, pressed down
Zilpah, drooping.
Zion, heap of stones.
Zipporah, beauty, strength.
Zoan, motion, laying up.
Zoar, little, small.
Zurishaddai, the Almighty is my rock, or

CHRIST'S NAMES, TITLES, AND CHARACTERS.

Adam, the last, 1 Cor. xv. 45.
Advocate, 1 John ii. 1.
Alpha and Omega, Rev. i. 8. xxii. 13.
Amen, Rev. iii. 14.
Angel of God's presence, Isa. lxiii. 9.
Angel of the Lord, Exod. iii. 2.
Anointed, (Christ) John i. 41.
Apostle and High-Priest, Heb. iii. 1.
Arm of the Lord, Isa. liii. 1.

Beginning of the Creation of God, Rev. iii. 14.
Beloved, Eph. i. 6.
Bishop, 1 Pet. ii. 25.
Blessed and only Potentate, 1 Tim. vi. 15.
Branch, Zech. iii. 8. vi. 12.
Bread of life, John vi. 48.
Bright and Morning Star, Rev. xxii. 16.
Brightness of glory, Heb. i. 3.

Captain of the Lord's host, Josh. v. 14, 15.
Captain of Salvation, Heb. ii. 10.
Chosen Servant, Matt. xii. 18.
Chosen of God, Luke xxiii. 35.

David, Jer. xxx. 9. Ezek. xxxiv. 23, 24, 25. Hos. iii. 5.
Day-Spring, Luke i. 78.
Deliverer, Rom. xi. 26.

Emmanuel, Isa. vii. 14. Matt. i. 23.
Everlasting Father, Isa. ix. 6.
Express Image of God's person, Heb. i.

Faithful Witness, Rev. i. 5. iii. 14.
Faithful and True, Rev. xix. 11.
Fellow of the Lord of Hosts, Zech. xiii.
First-Begotten of the dead, Rev. i. 5.
First-Born, Col. i. 15, 18.
First-Fruits, 1 Cor. xv. 20.
First and the Last, Rev. i. 17. ii. 8.
Fountain opened, Zech. xiii. 1.

Glory of the Lord, Isa. xl. 5.

Holy One of God, Mark i. 24.
Holy One of Israel, Isa. xli. 14.
Holy Child, Acts iv. 27, 30.
Hope, 1 Tim. i. 1.
Hope of Israel, Acts xxviii. 20.
Horn of Salvation, Ps. xviii. 2. Luke i. 69.
Husband, Isa. liv. 5.

I AM, Exod. iii. 14. Compare with John viii. 58.
JEHOVAH, Exod. vi. 3. Compare with Exod. iii. 2.
JESUS, Matt. i. 21, 25. 1 Thes. i. 10.
Image of God, 2 Cor. iv. 4. Col. i. 15.
Just One, Acts iii. 14. vii. 52. xxii. 14.

King of the Jews, Matt. ii. 2.
King of Israel, John i. 49.
King of Kings, Rev. xvii. 14.
King of Zion, Ps. ii. 6. Zech. ix. 9. Matt. xxi. 5.

Lamb of God, John i. 29, 36.
Light of the World, John viii. 12. ix. 5.
Life, John xiv. 6. Col. iii. 4.
Lion of the Tribe of Juda, Rev. v. 5.
Lord, Matt. iii. 3. Mark xi. 3. Luke ii. 11. Rom. i. 3.
Lord of Glory, 1 Cor. ii. 8.
LORD OF LORDS, Rev. xvii. 14. xix. 16.

Maker and Preserver of all things, John i. 3, 10. 1 Cor. viii. 6. Col. i. 16, 17. Heb. i. 2, 10. Rev. iv. 11.
Man, Acts xvii. 31. 1 Tim. ii. 5.

Mediator, 1 Tim. ii. 5. Heb. ix. 15.
Messenger of the Covenant, Mal. iii. 1.
Messias, John i. 41; iv. 25.
Mighty God, Isa. ix. 6.
Michael, Rev. xii. 7.

Nazarene, Matt. ii. 23.

Offspring of David, Rev. xxii. 16.
Only begotten of the Father, John i. 14.
Only Potentate, 1 Tim. vi. 15.
Our Passover, 1 Cor. v. 7.

Plant of Renown, Ezek. xxxiv. 29.
Power of God, 1 Cor. i. 24.
Prince, Acts v. 31.
Prince of Life, Acts iii. 15.
Prince of Peace, Isa. ix. 6.
Prince of the Kings of the Earth, Rev. i. 5.
Prophet, Deut. xviii. 15. Luke xxiv. 19. A
22. vii. 37.
Propitiation, 1 John ii. 2.
Purifier, Mal. iii. 3. Matt. iii. 12.

Redeemer, Job xix. 25. Isa. lix. 20.
Righteousness, 1 Cor. i. 30.
Righteous Servant, Isa. liii. 11.
Rock, 1 Cor. x. 4.
Rock of Salvation, Deut. xxxii. 15.
Root of David, Rev. v. 5. xxii. 16.
*Ruler, Mi*cah v. 2.

Saviour, Luke ii. 11. Acts v. 31.
Seed of the Woman, Gen. iii. 15.
Seed of David, 2 Tim. ii. 8.
Shepherd, Zech. xiii. 7. John x. 11. Heb. xiii. 20. 1 Pet. ii. 25.
Shiloh, Gen. xlix. 10.
Son of God, Luke i. 35. John i. 34.
Son of the Highest, Luke i. 32.
Son of David, Matt. ix. 27. xxi. 9.
Son of Man, Matt. viii. 20. John i. 51. iii. 13.
Star, Num. xxiv. 17.
Stone, Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.
Sun of Righteousness, Mal. iv. 3.

THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6.
True Witness, Rev. iii. 14.
True, Rev. xix. 11.
Truth, John xiv. 6.

Vine, John xv. 1, 5.

Way, John xiv. 6.
Wonderful, Isa. ix. 6.
Wisdom of God, 1 Cor. i. 24.
Word, John i. 1.
Word of God, Rev. xix. 13.

Surely "they who know his name will put their *trust in him;* for he has not forsaken those that

seek him;"* and should a believer be asked "what is thy beloved more than another beloved?"† can he not with confidence and triumph point to him, to whom *all* the above names appertain, and say, "*this* is *my beloved*, and this is *my friend*."‡ How insignificant and contemptible are all the titles that belong to man, compared with those which belong to our Redeemer; and, O who can estimate the folly, the guilt, and the danger, of those who are ashamed of Him, who "has on his head many crowns, and on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords;"§ and what shall we say of those who prefer the friendship and the esteem of man, who "at his best state is altogether vanity,"‖ to the friendship and the esteem of him, in "whose favour is life, and whose loving-kindness is better than life,"¶ and who is exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,"** or what shall we say of those who dread the frown of man, "whose breath is in his nostrils, who shall die and be as grass,"†† rather than "fear him who liveth for ever and ever, and who has the keys of hell and of death."‡‡ "Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God."§§

* Ps. ix. 10. † Canticles v. 9. ‡ Canticles v. 16. § Rev. *xix. 12, 16.* ‖ Ps. xxxix. 5. ¶ Ps. xxx. 5; lxiii. 3. ** Eph. *i. 21.* †† *Isa. li. 22*; li. 12. ‡‡ Rev. i. 18; x. 6. §§ Jer. v. 4.

THE MIRACLES, PARABLES, AND DISCOURSES OF CHRIST, AS THEY ARE RECORDED IN THE GOSPELS.

CHRONOLOGICALLY ARRANGED.

MIRACLES.	PLACE.	RECORD.
Water turned into wine....	Cana.	John ii. 1—11.
The son of the Capernaum nobleman cured.....	Cana.	John iv. 46-54.
Amazing draught of fishes.	Sea of Galilee.	Luke v. 1—11.
"A man with an unclean spirit" cured.....	Capernaum.	Mark i. 23-28.
"Peter's wife's mother" healed	Capernaum.	Mark i. 29-31.
Leper healed.....	Capernaum.	Mark i. 40-45.
Centurion's servant healed	Capernaum.	Mat. viii. 5-13.
Widow's son raised from the dead.....	Nain.	Luke vii. 11-17.
Tempest calmed.....	Sea of Galilee.	Mat. viii. 23-27
"Two possessed with devils" cured.....	Gadara.	Mat. viii. 28-34.
Man sick with the palsy cured	Capernaum.	Matth. ix. 1—8.
"A woman having an issue of blood" cured....	Capernaum.	Luke viii. 43 48
Daughter of Jarius raised to life.....	Capernaum.	Matt. ix. 18-26.
Two blind men restored to sight.....	Capernaum.	Matt. ix. 27-31.

"Dumb man possessed with a devil" cured.....	Capernaum.	Matt.ix. 32, 33.
"Impotent man" cured...	Jerusalem.	John v. 1—9.
Man with a withered hand cured.....	Judea.	Matt. xii. 9-13.
"One possessed with a devil" cured.....	Capernaum.	Mat.xii. 22,23.
Five thousand fed.....	Decapolis.	Mat.xiv.15-21.
Daughter of a woman of Canaan cured.....	Near Tyre.	Mat. xv. 21-28.
Man "deaf, and had an impediment" cured.....	Decapolis.	Mark vii. 31-37
Four thousand fed.....	Decapolis.	Mat. xv. 32-39.
Blind man restored to sight	Bethsaida.	Mark viii.22-26
Lunatic boy cured.....	Tabor.	Mat.xvii. 14-21
Man born blind, restored to sight.....	Jerusalem.	John ix.
Woman under an infirmity eighteen years, cured...	Galilee.	Luke xiii.10-17
Man which had the dropsy cured.....	Galilee.	Luke xiv. 1--6.
Ten lepers cleansed.....	Samaria.	Luke xvii.11-19
Lazarus raised from the dead.....	Bethany.	John xi.
Two blind men restored to sight.....	Jericho.	Mat. xx. 29-34.
Fig-tree blasted.....	Olivet.	Mat.xxi.18-22.
Malchus's ear healed.....	Gethsemane.	Luke xxii.50, 51
Marvellous draught of fishes.....	Sea of Galilee.	John xxi. 1-14.

Reflecting on the above miracles, may we not perceive with what truth and justice Peter speaks of Christ when he says, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:"—"God *anointed Jesus of* Nazareth with the Holy Ghost, and *with power; who* went about doing good, and healing

all that were oppressed of the devil: for God was with him," Acts ii. 22; x. 38.

PARABLES.	PLACE.	RECORD.
Of the sower	Capernaum.	Mat. xiii. 1-23.
——— tares	Capernaum.	Mat. xiii. 24-30 36—43.
——— seed springing up imperceptibly	Capernaum.	Mark iv. 26-29.
——— grain of mustard seed	Capernaum.	Mat. xiii. 31, 32
——— leaven	Capernaum.	Matth. xiii. 33.
——— found treasure	Capernaum.	Matth. xiii. 44.
——— pearl of great price	Capernaum.	Mat. xiii. 45, 46
——— net cast into the sea	Capernaum.	Mat. xiii. 47-50
——— two debtors	Capernaum.	Luke vii. 36-50
——— wicked servant	Capernaum.	Mat. xviii. 21-35
——— good Samaritan	Jericho.	Luke x. 25-37.
——— foolish rich man	Galilee.	Luke xii. 13-21
——— servants waiting for their lord	Galilee.	Luke xii. 35-48
——— barren fig-tree	Galilee.	Luke xiii. 6-9.
——— lost sheep	Galilee.	Luke xv. 3--7.
——— lost piece of money	Galilee.	Luke xv. 8-10.
——— prodigal son	Galilee.	Luke xv. 11-32
——— dishonest steward	Galilee.	Luke xvi. 1-13.
——— rich man and Lazarus	Galilee.	Luke xvi. 19-31
——— unjust judge	Perœa.	Luke xviii. 1-8.
——— pharisee and publican	Perœa.	Luke xviii. 9-14
——— labourers in the vineyard	Perœa.	Mat. xx. 1-16.
——— nobleman and his servants	Jericho.	Luke xix. 11-27
——— man and two sons	Jerusalem.	Mat. xxi. 28-32
——— vineyard	Jerusalem.	Mat. xxi. 33-46.

Of the marriage feast.....	Jerusalem.	Mat. xxii. 1-14.
——— ten virgins.....	Jerusalem.	Mat. xxv. 1-13.
——— talents.....	Jerusalem.	Mat. xxv. 14-30
——— sheep and goats...	Jerusalem.	Mat. xxv. 31-46

"All these things spake Jesus in parables, that it might be fulfilled, which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world," Matth. xiii. 34, 35.

DISCOURSES.	PLACE.	RECORD.
Conversation with Nicodemus.....	Jerusalem.	John iii. 1--21.
Conversation with the woman of Samaria.....	Sychar.	John iv. 1--42.
Discourse in the synagogue	Nazareth.	Luke iv. 16. 32.
Sermon on the Mount...	Nazareth.	Matth. v. vi-vii.
Instructions to the Apostles.....	Galilee.	Matth. x.
Denunciations against Chorazin, &c.....	Galilee.	Mat. xi. 20-24.
Discourse on occasion of healing the impotent man at Bethsaida.....	Jerusalem.	John v.
Discourse concerning his disciples plucking the ears of corn on the Sabbath.....	Judea.	Matth. xii. 1-8.
Refutation of the charge of his working miracles by Beelzebub.....	Capernaum.	Mat. xii. 22-37.
Discourse on the bread of life.....	Capernaum.	John vi.
Discourse concerning purity.....	Capernaum.	Matt. xv. 1-20.
Discourse against giving or *taking offence*, and for-*giving of injuries*.....	Capernaum.	Matth. xviii.

Discourse at the feast of tabernacles	Jerusalem.	John vii.
Discourse on the occasion of the woman taken in adultery	Jerusalem.	John viii. 1-11.
Discourse concerning the shepherd and the sheep.	Jerusalem.	John x.
Denunciation against the Scribes and Pharisees	Peræa.	Luke xi. 37-54.
Discourse concerning humility and liberality	Galilee.	Luke xiv. 7-14.
Directions how to attain heaven	Peræa	Mat. xix. 16-30
Discourse concerning his sufferings	Jerusalem.	Mat. xx. 17-19.
Denunciation against the Pharisees	Jerusalem.	Matth. xxiii.
Jeruselem's destruction foretold	Jerusalem.	Matth. xxiv.
Discourse of consolation	Jerusalem.	John xiv. xvi.
Discourse on the way to Gethsemane	Jerusalem.	Mat. 26. 31-35.
Discourse with his disciples before his ascension	Jerusalem.	Mat. 28. 16-20.

On contemplating the miracles, parables, and discourses of the blessed Saviour, may we not say, "Lo these are part of his ways, but how little a portion is heard of him?" Job xxvi. 14. For "there are also many other things which Jesus did, which are not written in this book, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. But *these* are written, that *ye might believe* that Jesus is the Christ, the Son of God, and that *believing* ye might have *life through* his *name*," John xxi. 25; xx. 30, 31.

ABSTRACT

OF

SCRIPTURE GEOGRAPHY,

PARTICULARLY OF THE NEW TESTAMENT.*

THE chief countries mentioned in the Old Testament, are situated on the western border of Asia. The country called Palestine, or the Holy Land, Syria, including Phœnicia, Asia Minor, now named Natolia; Mesopotamia, now called Diarbeck, or Algezira: Chaldea, Assyria, and Arabia, constitute the principal countries referred to in the Old Testament. They are all in Asia. Egypt, situated on the north-east coast of Africa, is separated from Asia by the Isthmus of Suez, and the Red Sea, now called the Arabian Gulf.

The ruins of "cloud-tapped towers, and gorgeous palaces, the solemn temples," and magnificent build-

* For a very full account of Scripture Geography, see Mr. Syme's excellent work on that subject; to which the compiler of the following abstract has to acknowledge *his obligation.*

ings, which are still to be seen throughout the countries that composed the Assyrian, Babylonian, and Persian, and the Grecian, and part of the Roman Empires in Asia, bear witness to their former riches and splendour. But the Holy Scriptures bear record chiefly to the events which happened in Palestine or Canaan, where Abraham was commanded by God to go, "while he yet dwelt in Urr of the Chaldees, but which he left at the Divine command, and went out, not knowing whether he went," until "God said unto him, I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, *all* the land of Canaan, for an everlasting possession; and I will be their God," Gen. xi. 31; xii. 1—5; xvii. 8; Heb. xi. 8—10; and here he sojourned even "in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." The boundaries of the land are thus described by God himself: "every place that the sole of your foot shall tread upon, *that* have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast," Joshua i. 3, 4. In that land the kingdoms of Israel and Judah flourished—and there the worship of the true God was established—for "In Judah was God known, his name was great in Israel. In Salem also *was his tabernacle* and his dwelling-place in Zion," *Ps. lxxvi. 1, 2*; when all the rest of the earth were

the habitations of spiritual darkness—there also the greater part of the volume of inspiration was written, and what constitutes it "the glory of all lands," Ezek. xx. 6, 15; and which will yet make it "the joy of the whole earth," Ps. xlviii. 2.; the blessed Jesus, our Lord and our Saviour, accomplished that work, "which the angels desire to look into,"—the redemption of all those who believe in him. It was there he uttered the ever-memorable and infinitely important words, "It is finished." And from that place he commanded his Apostles to "go forth into all the world, to teach all nations, and to preach the gospel to every creature," through the belief of which alone they can be saved, Matth. xxviii. 19; Mark xvi. 15, 16.

Canaan was so named from Canaan, Noah's grandson. It was bounded on the north by the mountains of Lebanon; on the south by Arabia Petræa, Idumea, and Egypt; on the east by Arabia Deserta; and on the west by the Mediterranean, called in the Bible, The Great Sea. Its length from the city of Dan, which was situated at the foot of the Mountains of Lebanon in Syria, to Beersheba, which stood at the southern extremity of the land, is about 200 miles; and its breadth from the Mediterranean to the eastern border, is about 90 miles. With regard to its boundaries, see also Num. xxxiv. 1—15. This country is designated by other names besides that of Canaan: it is called Palestine, from its former inhabitants, the Philistines; the Land *of Promise,* from the circumstance of its having

been promised to Abraham, and to his seed; the Land of the Lord, Isa. xiv. 2, because it was "A Land which the Lord thy God careth for: the eyes of the Lord thy God are *always* upon it, from the beginning of the year, even unto the end of the year. Deut. xi. 12. And because "he had chosen Zion, and desired it for his habitation." Ps. cxxxii. 13, 14. It is called Judea, from the tribe of Judah possessing its most fertile division. And it is often called the Holy Land, from the events recorded in the Holy Scriptures, particularly as it was the scene of our Lord's labours and ministry, and as there his obedience, sufferings, death, and resurrection, took place for the accomplishment of our salvation.

At the period of Christ's tabernacling on earth, almost all the countries referred to in the New Testament were included in the Roman empire, or were at least tributary to it. "The sceptre," according to ancient prophecy, "had now departed from Judah," Gen. xlix. 10; and that land was now subject to the Romans. The country, lying to the west of Jordan, was divided into three provinces; Judea in the south, Samaria in the middle, and Galilee in the north, Isa. ix. 1. Beyond Jordan, on the eastern side, the country was called Perea; in which were situated Decapolis, including ten cities, as its name imports, John i. 28; Mark vii. 31. The countries of *Asia Minor*, mentioned in the New Testament, were Mysia, Lydia, Caria, Troas, Bithynia, Pontus, Asia, *Galatia*, Phrygia, Lycaonia, Cappadocia, Lycia, *Pamphylia*, and Cilicia. The Roman, Proconsular

Asia, embraced the western part, comprehending Mysia, Lydia, and Caria. The seven churches mentioned and addressed in the book of Revelation, were planted in those places. Ephesus was the chief. The personal ministry of Christ was confined to the land of Israel. That of Paul, chiefly to Palestine, Syria, Asia Minor, Greece, and Italy; though it is supposed by many that he visited Spain, France, (Gaul,) and even Britain. The following are the principal places mentioned in sacred writings:

Abilene, a small province in Syria, between the mountains of Libanus and Antilibanus, Luke iii. 1.

Aceldama, or Field of Blood, lying without the south wall of Jerusalem. It was originally called the Potter's Field, Zech. xi. 12, 13, but was afterwards called the Field of Blood, from the purchase money being that which Judas received for betraying the Saviour, Matth. xxvii. 1—10.

Achaia, the southern part of Greece, the capital of which was Corinth, Acts xviii. 12—17.

Adria, the Adriatic Sea, or Gulf of Venice, Acts xxvii. 27—44.

Alexandria, a city and seaport of Lower Egypt. It was for a long period the most flourishing and commercial city in the world, and celebrated for its unequalled library, (consisting of 700,000 volumes) which was destroyed by the Saracens, A.D. 638, Acts xviii. 24—28.

Amphipolis, a city of Macedonia, now called by the *Turks, Emboli,* Acts xvii. 1—9.

Antioch, now Antachia, once the chief city of Syria, called by Pliny the "queen of the east," but nothing now remains of its former splendour. Here the followers of Jesus were first called Christians, Acts xi. 26.

Antioch of Pisida, a city of Asia Minor, now called Aksherh or Antiochio, Acts xiii. 14—52.

Antipatris, a town of Samaria, Acts xxiii. 31—35.

Apollonia, a city of Macedonia, Acts xvii. 1.

Appii Forum, a village in Italy, about 45 miles from Rome, Acts xxviii. 15.

Arabia, a country of Asia, extending from the river Euphrates to Egypt, and lying to the east of the Red Sea, or Arabian Gulf. It was divided into three parts, Arabia Felix or Happy, so denominated from the fertility of the soil, and rich productions of the country; Arabia Petræa or Stony, from its rocky and unfruitful soil; and Arabia Deserta, or Desert, which presents to the traveller's eye almost nothing but barren deserts and large uncultivated plains, Gal. i. 15—24; iv. 24—31.

Areopagus, or Mars-hill, where the supreme court at Athens was held, Acts xvii. 16—34.

Arimathea, a city of Judea, Luke xxiii. 50—56.

Armageddon, a mountain of Megiddo in Samaria, Rev. xvi. 16—21.

Asia in the New Testament, means Asia Minor, sometimes it means only the western province of it, but never the continent now called Asia, Acts xxvii. 2.; Rev. i. 1—11.

Assos, a seaport of Mysia in Asia Minor, Acts xx. 13, 14.

Athens, the capital of the ancient kingdom of Attica, and the most famous city of Greece, celebrated for its buildings, schools, professors, and philosophers. It is situated 25 miles from Corinth, Acts xvii. 16—21.

Attalia, a seaport of Pamphylia, Acts xiv. 25—28.

Azotus, or Ashdod, a town of Palestine, now called Ezdoud, Acts viii. 40; 1 Sam. v.

Babylon, the capital of Babylonia, or Chaldea, situated on the Euphrates. This great and luxurious city was divided into 50 streets, each 15 miles long, and 150 feet broad, Isa. xiii.; Jer. li.; Rev. xvii. xviii.

Berea, now Veria, a town of Macedonia, the birthplace of Alexander the Great. Paul specially commendeth the Bereans for their diligence in searching the Scriptures to ascertain the truth of his doctrine, Acts xvii. 10—15.

Bethabara, a town of Judea, east of Jordan, Judges vii. 24, 25; John i. 19—34.

Bethany, a village about two miles east of Jerusalem, Matth. xxi. 17—22. (where Jesus raised Lazarus from the dead,) John xi.; Luke xxiv. 50—58.

Bethlehem, a city of Judah, celebrated as the birthplace of him "whose goings forth have been from *of old, from* everlasting," even "God our Saviour," *Micah v. 2;* Matth. ii. 6.

Bethphage, a village of Judea, about two miles from Jerusalem, Matth. xxi. 1—16. Luke xix. 29—48.

Bethsaida, a town of Galilee, on the north of the Lake of Gennesareth, Luke x. 13, 14.

Bithynia, a country of Asia Minor. It is separated from Europe only by the narrow strait of Constantinople, anciently called the Bosphorus, 1 Pet. i. 1, 2.

Calvary or Golgotha, that is, *the place of a skull*, so called from its resemblance to a human skull, is a small elevation, about eighteen feet high, on the north-west of Jerusalem, "where our Lord was crucified," Matth. xxvii. 33—end. Mark xv. 22—end. Luke xxiii. 33—end. John xix. 17—end. Rev. xi. 8.

Cana, a town in Galilee, where Jesus performed his first miracle, John ii. 1—11.

Capernaum, a city of Galilee, on the north-west of the Lake of Gennesareth, denounced by the Saviour on account of its hardened unbelief, Matth. xi. 23—end.

Cappadocia, a country of Asia Minor, Acts. ii. 8, 9.

Cedron, or Kidron, a rivulet near Jerusalem, 2 Sam. xv. 23—30; John xviii. 1—14.

Cenchrea, a seaport of Greece, about eight miles east from Corinth, Rom. xvi. 1, 2.

Cesarea, a city and seaport of Palestine, Acts x. 1.

Cesarea-Philippi, now Paneas, a town of Palestine, *situated* at the foot of Mount Paneas, near the *springs* of the river Jordan, Mark viii. 27—end.

Charran or Harran, a town of Mesopotamia, Acts vii. 1—end

Chios, now called Scio, a Greek island in the Archipelago or Ægean Sea, Acts xv. 15, 16.

Chorazin was a town in Galilee, against which our Saviour denounced woe, and so completely has that denunciation been fulfilled, that no trace now remains of any place named Chorazin, Luke x. 13. Matth. xi. 21.

Cilicia, a country of Asia Minor, Acts vi. 9—15.

Clauda, now called Gozzi, lying to the south-west of Candia, a small Greek island, Acts xxvii. 16—end.

Cnidus, now Crio, a town of Asia Minor, Acts xxvii. 7.

Colosse, a town of Asia Minor in Phrygia, Col. i. 1—6.

Coos or Cos, now called Stancho, an island in the south-east of the Archipelago, the birth-place of Hippocrates, Appelles, and Simonides, Acts xxi. 1.

Corinth, a celebrated city in Greece, famous for being the birth-place of several eminent painters, architects, and sculptors, but also notorious for luxury, and all manner of wickedness, Acts xviii. 1—11. 1 Cor. v. vi.

Crete, now called Candia, the largest island of Greece, Titus i. 4—16.

Cyprus, an island in the Mediterranean, Acts xi. 19—21.

Cyrene, now called Curen, a city of Barca in Africa, and a seaport on the Mediterranean Sea, west of *Egypt, Acts* xiii. 1—3.

Dalmanutha, a town on the south-east coast of the Lake of Gennesareth, Mark viii. 10—13.

Dalmatia, a province of Illyricum, on the Gulf of Venice, 2 Tim. iv. 10.

Damascus, a celebrated city of Syria, 50 miles from the Mediterranean Sea, and 136 north of Jerusalem. It is at least as ancient as the days of Abraham, Gen. xiv. 15; Acts ix. 1—25.

Dead Sea, Sea of Sodom, or Lake Asphaltites, called in Scripture, the Salt Sea, Gen. xiv. 3; the Sea of the Plain, Deut. iii. 17; the East Sea, Ezek. xlvii. 18; Joel ii. 20. It is a salt lake in Palestine 70 miles long, from 10 to 15 broad, occupying the spot in which Sodom, Gomorrah, Admah, and Zeboim stood, Gen. xiv. 1—3; xix. 12—29

Decapolis, a district lying to the north-east of the Lake of Gennesareth, containing, as its name imports, ten cities, Matth. iv. 25.

Derbe, a town of Lycaonia, in Asia Minor, Acts xiv. 5—7.

Egypt, an ancient kingdom in the north-east of Africa,—celebrated for its monuments of antiquity, such as the Pyramids, the Sphynx, Cleopatra's Needle, Pompey's Pillar, the Temples of Thebes, Edfou, and Tentyra, the largest in the world, celebrated also as being the scene of the children of Israel's oppression, and the place where the Lord did his "marvellous things and his wonders, *when with* a strong hand and a stretched-out arm, *he delivered* them from all their enemies. And

he brought brought forth his people with joy and his chosen with gladness," Ps. lxxviii. 1—end; cvi. 1—end. (Isa. xix. xx. Ezek. xxix.—xxxii. contains prophecies regarding it.) Matth. ii. 13—23.

Elam, a country of Persia, so called from Elam, Noah's grandson, Gen. x. 22; Jer. xlix. 34—39. Acts ii. 9.

Emmaus, a town seven miles north-west of Jerusalem, Luke xxiv. 13—35.

Enon, a town of Judea, on the west of Jordan, John iii. 23—end.

Ephesus, a city of Asia Minor, in Anatolia, celebrated for its temple dedicated to Diana, which was reckoned one of the seven wonders of the world. It was 425 feet long, 220 broad, supported by 127 columns of Parian marble, each 60 feet high, erected by as many kings, Acts xix.

Ephraim, a city of Palestine, of the tribe of Ephraim, 27 miles north-east of Jerusalem. There was another city of the same name of the tribe of Benjamin, eight miles north-east of Jerusalem, Hos. xi.—xiv. John xi. 53—57.

Ethiopia, or Abyssinia, a country of Africa, south of Egypt, Acts viii. 26—40.

Fair Havens, a seaport of Crete, Acts xxvii. 8.

Gadara, a town of Palestine near the Lake of Gennesareth, Mark v. 1—20.

Galatia, a country of Asia Minor. The name Ga*latia, or Gallo* Grecia, is derived from a colony of

Gauls who migrated thither under Brennius, in the year B. C. 276, Acts xviii. 23.

Galilee, the northern division of Palestine, Isa. ix. 1, 2. Matth. iii. 13—17; xxviii. 7—17. Luke xiii. 1—5. Acts i. 10—14.

Gaza, a town of Palestine, 60 miles south-west of Jerusalem, Judges xvi. Acts viii. 26.

Gennesareth, or Sea of Galilee, or Sea of Tiberias, a lake of Palestine, 17 miles long, and 6 miles broad, Mark i. 16—20. Luke v. 1—11.

Gergesa, a town near the Lake of Gennesareth. The Gergesenes were the people of Gergesa, Matt. viii. 28—34. Luke viii. 26—40.

Gethsemane, a small village on the east of Jerusalem, and at the foot of Mount Olivet. In the garden attached to this place the Divine Redeemer suffered bitter agony of soul the night before his crucifixion, Matt. xxvi. 36—46.

Gomorrah, one of the four cities of the plain, destroyed by fire from heaven for the wickedness of its inhabitants, Gen. xiii. 10—13; xix. 1—29. Jude 7.

Greece, a country on the south-east part of Europe, celebrated as being the birth-place of music, taste, science, and eloquence. "Greece," says Cicero, "was that little district of Europe wherein flourished fame, glory, learning, and ingenious arts." Acts xx. 2, 3.

Hieropolis, a city of Asia Minor, in Phrygia, Col. iv. 12—18.

Iconium, (Konieh) a city of Asia Minor, the capital of Lycaonia, Acts xiv. 1—7. xvi. 1—5.

Idumea, (or Edom) a country north of Arabia, south of Judea, Isa. xxxiv. Jer. xlix. 7—22. Mark iii. 7, 8.

Illyricum, a country on the south-east of Europe, now called Sclavonia or Albania, including part of Bosnia and Croatia, Rom. xv. 18, 19.

India, Hindostan, a large country in the south of Asia, Esther i.

Italy, a celebrated country of Europe, whose capital is Rome,—the ancient empress of the world, Acts xxvii. 1; Heb. xiii. 24, 25.

Jericho, now called Rihhah, a city of Judea, about 19 miles north-east of Jerusalem. The road between these two places was, and still is, much infested with robbers. In 1820, Sir F. Hennikier was attacked by Arabs, severely wounded, stript naked and left in that state, Luke x. 30—37. xix. 1—10.

Jerusalem, the metropolis of Judea. It was built on four hills, Zion, Moriah, Acra, and Bezeta. The modern city is built on Moriah, where Abraham was commanded to offer up Isaac, Gen. xxii. 1, 2, and where Solomon's temple was erected for the worship of Jehovah. This unequalled structure with its furnishings, cost upwards of 1000 millions sterling, 1 Kings vi. 2 Chron. iii. iv.

Jewry, another name for Judea, Dan. v. 13.

Joppa, Japho, or Jaffa, a town of Palestine, and one of *the most* ancient sea-ports in the world, Josh.

xix. 46. 2 Chron. ii. 16. It is situated on the coast of the Mediterranean, about 40 miles west of Jerusalem, Acts ix. 36—43.

Jordan, the chief river of Palestine, Joshua iii. iv. vi. 1 Kings xvi. 29—34. 2 Kings ii. Matt. iii. 13—17.

Judea, the south of Palestine, a name often applied to the whole country. The wilderness of Judea was a portion of country on the west of the Dead Sea, Matt. ii. 1, 2; iii. 1—12; iv. 1—11.

Laodicea, (now Eski-Hissar,) a city of Asia Minor, and for some time the capital of Phrygia, Rev. iii. 14—22.

Libya, a country of Africa, lying to the west of Egypt, the greater part of which is now included in Barca, one of the states of Barbary. The inhabitants were called Lubims, 2 Chron. xii. 3; xvi. 8, and sometimes Libyans, Jer. lxvi. 9. Ezek. xxx. 5. Acts ii. 10.

Lycaonia, a country of Asia Minor, Acts xiv. 6, 7.

Lycia, a province of Asia Minor on the Mediterranean, Acts xxvii. 5.

Lydda or Lod, a town of Judea, Acts ix. 32—35.

Lystra, a city of Lycaonia, in Asia Minor, Acts xiv. 8—23; xvi. 1—8

Macedonia, a country in the north of Greece, Acts xvi. 9—13. 2 Cor. viii.

Magdala, a city of Palestine, on the Lake of Gennesareth, Matt. xv. 39; xvi. 1—4.

Media, a kingdom of Asia, now included in the Per-

sian empire, 2 Kings xvii. 6—23; xviii. 11—16; Dan. v. 25—31; vi. ix.

Melita, Malta, an island in the south of the Mediterranean, Acts xxviii. 1—10.

Mesopotamia, or Padan-aram, Gen. xxviii. 2—5, now called Ul-jezeerah, a country in Asia, between the rivers Euphrates and Tigris. Mesopotamia was the first residence of man, both before and after the flood, including within its boundary Eden, Shinar, and Babylon. It was the native country of Abraham, and of the Patriarchs, with the exception of Benjamin, Gen. xi. 31; xxviii. xxix. 1—end; xxxv. 16—20. Acts vii. 2—end.

Miletum, a town in Crete, 2 Tim. iv. 20.

Miletus, a city and sea-port of Caria, in Asia Minor. It was the birth-place of Thales, one of the seven wise men of Greece; and of Anaximander, his disciple; of Timotheus, the celebrated musician; Anaximenes, the philosopher; and Cadmus, who invented the Greek alphabet. In this city Paul delivered his solemn address to the elders of the church of Ephesus, Acts xx. 17—38.

Mitylene, now Castro, the capital of Lesbos, Acts xx. 14.

Mount of Olives, or Olivet, a mountain on the east of Jerusalem, 2 Sam. xv. 30—37; Zech. xiv. 3—11; Matth. xxiv.; Luke xix. 29—48; xxiv. 50—53; Acts i. 1—14.

Myra, a city of Asia Minor, and capital of Lycia, *Acts* xxvii. 5.

Mysia, a country of Asia Minor, Acts xvi. 7, 8.

Nain, a city of Galilee, Luke vii. 11—18.

Nazareth, a city of Galilee, where Jesus "was brought up," Matth. ii. 23; John i. 43—51; Luke i. 26—38; ii. 51, 52; iv. 16—32; Mark i. 9—13. Matth. xiii. 54—58.

Neapolis, now called Napoli, or Cavala, a town of Macedonia, Acts xvi. 11.

Nephthalim, or Naphtali, a district in the north of Galilee, Josh. xix. 32—39; xxi. 32. Isa. ix. 1. 2. Matth. iv. 12—16.

Nicopolis, a city in Thrace, situated on the river Nissus. There were several cities in Asia, and one in Egypt, called by that name, Titus iii. 12.

Nineveh, the capital of Assyria, celebrated as being one of the greatest cities in the world. It was also one of the most ancient, Gen. x. 11. Jonah chap. i.—iv. Nahum i. iii. Zeph. ii. 13—15. Matth. xii. 38—41.

Pamphylia, a country of Asia Minor, Acts xiii. 13.

Paphos, a city of Cyprus. There were at one time 365 churches in Paphos, but now only four or five are left, Acts xiii. 6—12.

Parthia, a country near to Persia, Acts ii. 9.

Patara, a sea-port and city of Lycia, Acts xxi. 1, 2.

Patmos, now called Patno or Palmosa, a rocky island near Miletus, about 10 miles long, and 5 broad,—where the Apostle John was banished, and where he wrote the book of Revelation, Rev. i. 9—20.

Perga, the capital of Pamphylia, Acts xiv. 25.

Pergamos, now called Pergamo, a city of Asia Minor, Rev. ii. 12—17.

Persia, anciently called Elam, a great empire in Asia, Gen. xiv. 1. Jer. xlix. 34—39. 2 Chron. xxxvi. 22—23. Ezra i. Acts ii. 9.

Phenice or Phenicia, a country of the Philistines in Palestine. The Jews commonly called the inhabitants Canaanites, Matt. xv. 22—28.

Philadelphia, now called Allah Shehr, a city of Lydia, Rev. iii. 7—13.

Philippi, now called Datos, a city of Macedonia, Acts xvi. 12—40. Phil. iv. 15—20.

Ptolemais, now called Acre, a fortified town, and sea-port of Palestine, on the coast of the Mediterranean, Acts xxi. 7.

Phrygia, a country of Asia Minor, Acts xviii. 23.

Pisidia, a province of Asia Minor, Acts xiii. 14—52.

Pontus, a country of Asia Minor, Acts ii. 9. 1 Pet. i. 1—9.

Puteoli, now called Puzzuolo, a town of Italy, about eight miles from Naples, Acts xxviii. 13, 14.

Red Sea, or Arabian Gulf, about 1400 miles long, dividing Arabia from Africa, Exod. xiv. Ps. lxxiv. 12, 15; lxxvii. 11—20; lxxviii. 13, 53; cvi. 7—11; cxxxvi. 13, 15. Acts vii. 36.

Rhegium, now Reggio, a sea-port of Italy, Acts xxviii. 13.

Rhodes, an Island in the Mediterranean, near the south-west point of Asia Minor; remarkable for *its collosean* statue of Apollo, above 100 feet high,

which stood at the mouth of the harbour, Acts xxi. 1.

Rome, a city of Italy. It was built on seven hills—was the capital of the Roman empire—the mistress of the world—and called also "the eternal city." It is celebrated for its acqueducts, sculpture, paintings, and architecture. St. Peter's church is the most magnificent in the world. It is 730 feet in length, 520 in breadth, and 450 in height, Acts xxviii. 14—31.

Salamis, a city of Cyprus, Acts xiii. 5.

Salim, a town in Samaria, John iii. 23—36.

Samaria, the middle division of Palestine, 2 Kings xvii. 1—41. Luke xvii. 11—19.

Samaria, now Sebaste, the capital of Samaria, 1 Kings xvi. 23—34. Acts viii. 5—25.

Samos, an island in the east part of the Mediterranean Sea, Acts xx. 15.

Samothracia, now called Samothraki, a small island of Greece, in the north-east of the Archipelago, Acts xvi. 11.

Sardis, now Sart, a city of Lydia, Rev. iii. 1—6.

Sarepta, or Zarephath, a sea-port city of Phenicia, 1 Kings xvii. 8—24. Luke iv. 25, 26.

Saron, or Sharon, a city of Samaria, Song ii. 1—4 Isa. xxxv. Acts ix. 32—35.

Seleucia, a sea-port of Syria, Acts xiii. 4.

Sheba, an ancient kingdom of Arabia, 1 Kings x. 1—13. Matt. xii. 42—45.

Sidon, or Zidon, now called Saida, a sea-port of

Phœnicia, Gen. x. 19; xlix. 13. Josh. xi. 8. Judges xviii. 7—10. Mark vii. 24—37. Acts xxvii. 3.

Siloam or Shiloah, a fountain and tower near Jerusalem. Neh. iii. 15. John ix.

Sinai, a mountain in Arabia, near Mount Horeb, from which God proclaimed the ten commandments, amidst "fire, blackness, darkness, tempest, and the voice of a trumpet exceeding loud." Exod. xix.; xx.; xxiv. 1—18. Gal. iv. 22—31. Heb. xii. 18—21.

Smyrna, a city and sea-port of Ionia, Rev. ii. 8—11.

Sodom, one of the cities destroyed by fire from heaven, Gen. xiii. 10—13. xviii. 17—33. xix. 1—29. Deut. xxix. 23. Jer. xlix. 18. Zeph. ii. 9—11. Jude 7.

Spain, a large country in the south-west of Europe, Rom. xv. 24—33.

Syracuse, a city in the island of Sicily, Acts xxviii. 12.

Sychar, Shechem, or Sichem, "a city of Samaria," Gen. xxxiii. 18—20. Josh. xxiv. 1—32. Judges ix. 1 Kings xii. John iv.

Syria, or Aram, a large country of Asia, 1 Kings xx. 2 Kings viii. 7—15; xiii. 3—25; xvi. Amos i. 3—5. Acts xv. 41.

Syro-Phœnicia, or Phœnicia-Proper, bordering on Syria, Mark vii. 24—30.

Tabor, an isolated mountain of Palestine, supposed to be the scene of the transfiguration, Judges iv. *Ps.* lxxxix. 12. Matt. xvii. 1—13.

Tarsus, the capital of Cilicia, in Asia Minor, and the birth place of the great Apostle Paul, Acts ix. 23—31; xxi. 39.

Thessalonica now Salonica, a city and sea-port of Macedonia, Acts xvii. 1—9.

Three Taverns, a place about 30 miles from Rome, Acts xxviii. 15.

Thyatira, now Akhiser, a town of Asia Minor, Rev. ii. 18—29.

Tiberias, now Tabaria the capital of Galilee, John. vi. 1—24.

Trachonites, a district of Palestine, lying to the south of Damascus, Luke iii. 1—22.

Troas, a city and sea-port of Mysia, in Asia Minor, Acts xvi. 8—11. xx. 5—12.

Trogyllium, a town on the coast of Lydia, in Asia Minor, Acts xx. 15, 16.

Tyre, now Sur, an ancient city and sea-port of Phenicia; the inhabitants were celebrated as skilful artificers, and also for their commercial and naval enterprise, but they were also notorious for their luxury and wickedness, 2 Chron. ii.; Isa. xxiii. Ezek. xxvi.; xxviii Matth. xi. 20—30.

Zebulun, tribe of, a district of Palestine, Judges iv. 10—24; 1 Chron. xii. 33; Matth. iv. 13—16.

Zion, or Sion, a celebrated hill on the south of the old city of Salem, and afterwards included within the walls of Jerusalem, 2 Sam. v. 6—10; Ps. ii.; *Ps.* xlviii. cxxxii. 13—18; Heb. xii. 22—29.

The Geography of the New Testament, as already noticed, extends little beyond the countries along the coasts of the Mediterranean Sea. The triumphs of Christ's kingdom, however, have now stretched far beyond that boundary; and prophecy assures us that his kingdom shall still increase, and instead of embracing the map of Palestine only, it shall extend until it include the map of the world. Yes; inspiration has said, and by his own existence the Lord has sworn, "All the earth shall be filled with the glory of the Lord," Num. xiv. 21. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea, Isa. x. 9; Hab. ii. 14. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed," Ps. lxxii. 17. What is thus the word of promise, ought surely to the Christian to be the subject of prayer and praise; and to dispose him to say with David, when he "testified before hand" of the work of Christ and the glory that should follow: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen," Ps. lxxii. 19.

LIST OF ALL THE PASSAGES IN THE OLD TESTAMENT, REFERRED TO BY CHRIST AND HIS APOSTLES IN THE NEW TESTAMENT.

Genesis.

i. 27. Matth. xix. 4. Mark x. 6.
ii. 2, 3. Heb. iv. 4.
ii. 7. 1 Cor. xv. 45.
ii. 23, 24. Matth. xix. 5. Mark x. 7, 8. 1 Cor. vi. 16. Eph. v. 31.
xii. 1. Acts vii. 2, 3.
xii. 3. Gal. iii. 8.
xv. 5. Rom. iv. 18.
xv. 6. Rom. iv. 3. Gal. iii. 6. James ii. 23.
xv. 13. Acts vii. 6.
xvii. 4, 5. Rom. iv. 17.
xviii. 14. Rom. ix. 9.
xxi. 10. Gal. iv. 30.
xxi. 12. Rom. ix. 7.
xxii. 16, 17. Heb. vi. 13, 14.
xxii. 18. Acts iii. 25.
xxv. 23. Rom. ix. 10—12.

Exodus.

iii. 2, 6. Matth. xxii. 31, 32. Mark xii. 26. Luke xx. 37.
ix. 16. Rom. ix. 17.
xii. 46. John xix. 36.
xiii. 2, 12—15. Luke ii. 23.
xvi. 18. 2 Cor. viii. 15.
xx. 12. Matth. xv. 4. Mark vii. 10. Eph. vi. 2.
xx. 13. Matth. v. 21. Luke xviii. 20. Rom. xiii. 9.
xx. 14. Matth. v. 27. Rom. xiii. 9.
xx. 17. Rom. vii. 7; xiii. 9.
xxi. 17. Matth. xv. 4. Mark vii. 10.

xxi. 24. Matth. v. 38.
xxii. 28. Acts xxiii. 5.
xxiv. 6—8. Heb. ix. 19—23.
xxv. 40. Acts vii. 44. Heb. viii. 5.
xxxii. 1. Acts vii. 40.
xxxiii. 19. Rom. ix. 15.
xxxiv. 29—35. 2 Cor. iii. 13.

Leviticus.

xi. 44, 45. 1 Pet. i. 15, 16.
xviii. 5. Rom x. 5. Gal. iii. 12.
xix. 12. Matth. v. 33.
xix. 18. Matth. v. 43; xxii. 39. Mark xii. 31. Rom. xiii. 9. Gal. v. 14. James ii. 8.
xx. 9. Matth. xv. 4.
xxiv. 20. Matth. v. 38.
xxvi. 11, 12. 2 Cor. vi. 16.

Numbers.

ix. 12. John xix. 36.

Deuteronomy.

iv. 24. Heb. xii. 29.
v. 16. Matth. xv. 4. Mark. vii. 10. Eph. vi. 2, 3.
v. 17. Matth. v. 21. Luke xviii. 20.
v. 18. Matth. v. 27. Luke xviii. 20.
v. 19. Luke xviii. 20. Rom. xiii. 9.
v. 21. Rom. vii. 7; xiii. 9.
vi. 4. Mark xii. 29.
vi. 5. Matth. xxii. 37. Mark xii. 30. Luke x. 27.
vi. 13. Matth. iv. 10. Luke iv. 8.
vi. 16. Matth. iv. 7. Luke iv. 12.
viii. 3. Matth. iv. 4. Luke. iv. 4.
x. 17. Acts x. 34. Gal. ii. 6.
xviii. 15. Acts iii. 22; vii. 37.
xix. 15. Matth. xviii. 16. John viii. 17. 2 Cor. *xiii. 1.*

xix. 21. Matth. v. 38.
xxi. 23. Gal. iii. 13.
xxv. 4. 1 Cor. ix. 9. 1 Tim. v. 18.
xxv. 5, 6. Matth. xxii. 24. Mark xii. 19. Luke xx. 28.
xxvii. 26. Gal. iii. 10.
xxx. 11—14. Rom. x. 6—10.
xxxii. 21. Rom. x. 19.
xxxii. 35. Rom. xii. 19.

JOSHUA.

i. 5. Heb. xiii. 5.

2 SAMUEL.

vii. 14. Heb. i. 5.

1 KINGS.

xix. 9—18. Rom. xi. 2—4.

JOB.

v. 13. 1 Cor. iii. 19.

PSALMS.

ii. 1, 2. Acts iv. 25, 26.
ii. 7. Acts xiii. 33. Heb. i. 5; v. 5.
ii. 9. Rev. ii. 27.
iv. 4. Eph. iv. 26.
v. 9. Rom. iii. 13.
vi. 8. Matth. vii. 23. Luke xiii. 27.
viii. 2. Matth. xxi. 16.
viii. 4. Heb. ii. 6.
viii. 6. 1 Cor. xv. 27.
x. 7. Rom. iii. 14.
xiv. 1—4. Rom. iii. 10—12.
xvi. 8—11. Acts ii. 25—28; xiii. b

xxii. 18. Matth. xxvii. 35. John ...
xxii. 22. Heb. ii. 12.
xxiv. 1. 1 Cor. x. 26,
xxxi. 5. Luke xxiii. 46.
xxxii. 1, 2. Rom. iv. 6—8.
xxxiv. 12—16. 1 Pet iii. 10—12,
xxxiv. 20. John xix. 36.
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xl. 6—8. Heb. x. 5—9.
xli. 9. John xiii. 18.
xliv. 22. Rom. viii. 36.
xlv. 6, 7. Heb. i. 8, 9.
li. 4. Rom. iii. 4.
lv. 22. 1 Pet. v. 7.
lxii. 12. 1 Cor. iii. 8.
lxviii. 18. Eph. iv. 8.
lxix. 9. John ii. 17. Rom. xv. 3,
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lxix. 22, 23. Rom. xi. 9, 10.
lxix. 25. Acts i. 20.
lxxviii. 1—4. Matth. xiii. 35,
lxxviii. 23—25. John vi. 31.
lxxxii. 6. John x. 34.
lxxxix. 20, 21. 1 Sam. xiii. 14. Ac
... 19 Matth. iv. 6. Luke iv.

cxvii. 1. Rom. xv. 11.
cxviii. 6, 7. Heb. xiii. 6.
cxviii. 22, 23. Matth. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 6, 7.
cxviii. 26. Matth. xxi. 9.
cxxxii. 11. Acts ii. 30.
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PROVERBS.

iii. 7, 11, 12. Rom. xii. 16. Heb. xii. 5, 6. Rev. iii. 19.
x. 12. 1 Pet. iv. 8.
xx. 20—22. Matth. xv. 4. Mark vii. 10. 1 Thes. v. 15.
xxiv. 29. 1 Pet. iii. 9.
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